



E-2084









**THE FIRST BOOK**  
**OF THE**  
**HADĪQATU' L-HAQĪQAT**

**OR THE**  
**ENCLOSED GARDEN OF THE TRUTH**

**O THE**  
**HAKIM ABŪ' L MAJD MAJDŪD SANĀ'I**  
**OF GHAZNA**

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**CALCUTTA**  
**PRINTED AT THE BAPTIST MISSION PRESS**

**1910**



## PREFACE.

Several years ago on looking up the literature pertaining to the earlier Sufi poets of Persia, I found that there was no European edition or translation nor even any extended account of the contents of any of the works of Sanā'ī. Considering the reputation of this author, and the importance of his writings for the history of Sufism, the omission was unmarkable and I was encouraged by Dr E D Ross, Principal of the Calcutta Madrasah to do something towards filling up the blank. The present volume is an attempt at a presentation of a part of Sanā'ī's most famous work, which it is hoped may serve to give an idea of his manner of thought not only to Oriental scholars but also to non-Orientalists who may be interested in the mysticism of Persia.

MSS of Sanā'ī *Ḥudūd* are not rare in European libraries and a selection of those contained in the British Museum and India Office libraries furnished me with as many as I was able to collate during the time I could devote to this work on the occasion of a recent furlough. My selection of MSS for collation was I must confess, somewhat arbitrary. *C* I took because it was the oldest of those to which I had access. *H* because it also was of respectable age and fairly well written. *M* mainly on account of its being easily legible, this being a consideration since my time in London was limited and the British Museum does not allow MSS to leave the building. *I* I took because it was written in Isfahān and so might embody a Persian as distinct from an Indian, tradition of the text, and *A* was selected because it was stated to be 'Abdu'l Latīf's autograph of his revision of the text. I must here acknowledge my gratitude to the management of the India Office Library for the permission accorded me to take away these two valuable MSS for collation in the country the materials upon which the present text is based would otherwise have been much poorer, and the result even more inconclusive than it is.

Though thus in some degree arbitrary and restricted to only two collections, I do not think a limited choice of MSS could have

turned out much more fortunately. It has at least, I think, brought a considerable amount of light to bear on the history of the author's text, especially with regard to the labours of its editor 'Abdu'l Latîf in the seventeenth century, though, as explained in the Introduction, I am very far from imagining that we have arrived at any close approximation to the author's original. I do not say that a reconstruction of Sanâ'i's original text is impossible though judging merely from the MSS. I have examined I am inclined to doubt the possibility. The text fell into confusion at a very early date, and it will perhaps only be by prolonged search or by a lucky chance that a future editor will obtain a copy which approximates in any close degree to the original, though a closer and more prolonged study of the copies we possess would I have no doubt, give indications as to the place of many lines and passages which in the present edition are almost certainly wrongly placed or have been set apart as homeless. But at the present stage of Oriental studies it is unprofitable to devote to the preparation of a text the same prolonged research which we are accustomed to see in editions of the classical authors of Greece and Rome and the labour of scholars in the province of Oriental letters is better expended on a first rough survey of the ground, so much of which remains as yet absolutely unknown. When a general knowledge of the whole has been obtained it will be time to return for a thorough cultivation of each individual plot.

In the list of the variant readings I have found it quite impossible to indicate the different order of the lines and sections in the several MSS, nor have I as a rule given the variations in the titles of the sections. Otherwise the list is complete.

The translation is as literal as I have been able to make it. The notes are largely taken from the commentaries of 'Abdu'l Latîf, published along with the text in the Lucknow lithograph (L) and of 'Alâu'd Dîn, similarly given in the lithograph (B) which I obtained from Bombay. I have utilized all such portions of these commentaries as appeared to me to be helpful in arriving at an understanding of the text, matter taken from the commentary in the Lucknow lithograph I have distinguished by the letter L, also used in the list of variants to denote the readings of this lithograph, similarly the matter of 'Alâu'd-Dîn's commentary is distinguished in the notes by the letter B. Where the note presents a literal translation of the

commentaries, I have indicated this by the use of inverted commas where my note gives only the general sense of the commentary I have omitted the quotation marks, the source of the note being sufficiently indicated by the appropriate letter

In the fuller explanation of the technicalities of Sufi philosophy I have drawn largely on the first volume of the late E J W Gibb's "History of Ottoman Poetry," and especially on the second chapter of that work where allusions to proper names, etc., are not explained by the commentators, I have often quoted from Hughes's "Dictionary of Islam." Quotations from the Qur'ān I have usually given in Palmer's translation. Finally, I am myself responsible for the notes in cases where no source is given, these are usually either in places where the meaning of the text is not easy to grasp, and where nevertheless the commentators, as not infrequently happens, pass over the line without explanation, or on the other hand such notes refer to matters of common knowledge to Persian scholars which however may not be familiar to others, I have added a certain number of such in order as stated already to render the work of some use to non-Persianists who take an interest in the philosophies of the East.

Had I been able to devote myself continuously to the work the number of references from one part of the text to another might have been considerably increased, and the author's meaning probably in many places thus rendered clearer, I think also as I have already said, lines and passages that are here doubtless misplaced might have found if not their original, still a more suitable home. But it has often happened that months, in one case as many as eleven have elapsed between putting down the work and taking it up again, and thus all but the most general remembrance of the contents of the earlier parts of the text has in the meanwhile escaped me. I can only say that it seemed better to let the work go out as it is than to keep it longer in the hope of obtaining a continuous period of leisure which may never come, for a more thorough revision and recasting of the whole.

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*June 1908*

## ABBREVIATIONS.

L (in the notes) refers to the commentary of *Abdul Laṭīf*

B (in the notes) refers to the commentary of *Alāu d Dīn*

Gibb = *A History of Ottoman Poetry* Vol I by E J W Gibb London  
Luzac & Co 1900

Sale = Sale's Translation of the *Qur ān* with notes (several editions a  
cheap one is published by Warne & Co )

Stein = Steingass's Persian English Dictionary

B Q = The *Burhān i Qāṭi* (a Persian Dictionary in Persian)

The scheme of transliteration adopted is that at present sanctioned by the  
Asiatic Society of Bengal

The references in the notes to other passages of the work are given accord-  
ing to the page and line of the Persian text (indicated also in the margin of the  
translation)

Quotations from the Arabic are indicated by printing in italics

# INTRODUCTION

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## I —LIFE OF THE AUTHOR

Abū'l Majd Majdūd b Ādam Sanā'ī<sup>1</sup> was born at Ghazna, and lived in the reign of Bahramshāh (A H 512-548, A D 1118-1152) Ouseley says of him that he “ while yet young became one of the most learned, devout and excellent men of the age which he adorned His praise was on every tongue for, in addition to his accomplishments in the Sūfī philosophy, he possessed a kind and benevolent heart delightful manners and a fine taste for poetry Sanāī in early life retired from the world and its enjoyments, and the reason for his doing so is supposed to have arisen from the following circumstance

“ He had frequented the courts of kings and princes, and celebrated their virtue and generous actions When Sultan Ibrahim of Ghazni determined upon attacking the infidel idolaters of India, Hakim Sanāī composed a poem in his praise, and was hurrying to the court to present it before that monarch's departure There was at that time in Ghazni a madman known as Lāi Khūr (the ox eater), who often in his incoherent wanderings uttered sentiments and observations worthy of a sounder head piece, he was addicted to drinking wine, and frequented the bath It so happened that Sanāī, in passing a garden, heard the notes of a song, and stopped to listen After some time the singer, who was Lai Khūr, addressing the cup-bearer,

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<sup>1</sup> For the facts contained in the following sketch I am indebted to Sir Gore Ouseley's *Biographical Notices of the Persian Poets* Lond Or Trans Fund 1846 Rieu's and Ethé's Catalogues and Prof Browne's *A Literary History of Persia* Vol II



said, ' Saki, fill a bumper, that I may drink to the blindness of our Sultan, Ibrahim ' The Saki remonstrated and said it was wrong to wish that so just a king should become blind The madman answered that he deserved blindness for his folly in leaving so fine a city as Ghazni, which required his presence and care, to go on a fool's errand in such a severe winter Lāi Khūr then ordered the Saki to fill another cup, that he might drink to the blindness of Hakim Sanāi The cup-bearer still more strongly remonstrated against this, urging the universally esteemed character of the poet, whom everyone loved and respected The madman contended that Sanāi merited the malediction even more than the king, for with all his science and learning he yet appeared ignorant of the purposes for which the Almighty had created him, and when he shortly came before his Maker, and was asked what he brought with him he could only produce panegyrics on kings and princes,—mortals like himself These words made so deep an impression on the sensitive mind of the pious philosopher, that he secluded himself from the world forthwith and gave up all the luxuries and vanities of courts

' Sirājuddīn Alī in his ' Memoirs of the Poets ' says that in consequence of the sudden impression occasioned by Lāi Khūr's remarks, Sanāi sought instruction from the celebrated Sheikh Yusef Hamdanī, whose cell was called the Kaabah of Khorāsān '

It was about this time that Behrām Shāh offered him his sister in marriage, which honour however he gratefully declined, and almost immediately set out on a pilgrimage to Mecca and Medinah It is to the refusal of the royal bride that he alludes in his Hedikeh as an apology to the king, in the following lines —' I am not a person desirous of gold or of a wife, or of exalted station by my God I neither seek them nor wish them If through thy grace and favour thou wouldest even offer me thy crown, I swear by thy head I should not accept it ' ' ' The account of Sanā'i's conversion contained in the foregoing extract is probably as Browne says, of little historical value

Sanā'i composed the present work after his return from the pilgrimage according to most copies he completed it in A H 525 (A D 1131), though some MSS have A H 534 or 535 (A D 1139-1141)

Sanā'i was attacked during his lifetime on account of his alleged unorthodoxy, but a fatwa was published by the Khalifa's court at

Baghdād, vindicating his orthodoxy against his calumniators His commentator 'Abdu'l Latīf in his Preface (v *post*) mentions the suspicions of the various sects on the subject of the Ḥakīm's heresies

Several dates are given for the Ḥakīm's death His disciple Muhammad b 'Alī al Raffā (Raqqām), in a preface to the work preserved in one of the Bodleian MSS, gives Sunday, the 11th Sha'bān A H 525 (A D 1131) This date, however, fell on a Thursday, the 11th Sha'bān of the year A H 545 (A D 1150), which is the date given by Taqī Kāshī and the *Ātashkadeh*, was, however, a Sunday Daulat-shāh and Hājī Khalfa give A H 576 (A D 1180, 1181) Since the poet completed his *Tarīqu't-Tahqīq* in A H 528, the earliest of the three dates is impossible, the second would appear to be the most probable

Besides the *Hadīqatu'l-Haqīqat*, the first chapter of which is here presented, Sanā'ī wrote the *Tarīqu't-Tahqīq* ("Path of Verification") *Gharīb nāma* ('Book of the Stranger'), *Savru'l-'ibād ila'l-Ma'ād* ("Pilgrimage of [God's] servants to the Hereafter"), *Kār nāma* ('Book of Deeds'), *'Ishq-nāma* ("Book of Love"), and *Aql nāma* ('Book of Reason') as well as a *Dīwān*, or collection of shorter poems in various metres All these works, with the exception of the *Hadīqa* and the *Dīwān*, are said by Prof Browne, from whom the above list is taken, to be very rare

## II — MANUSCRIPTS AND LITHOGRAPHS

I have used the following manuscripts and lithographs in the preparation of the text —

(1) Br Mus Add 25329 Foll 298,  $7\frac{1}{4}'' \times 4\frac{1}{4}''$ , 15 ll  $2\frac{3}{4}''$  long, in small Nestalīk, with gold headings, dated Safar A H 890 (A D 1485) [Adam Clarke]

There are marginal additions by two other hands, f 1 is on different paper, by a different and later hand The letters  $\text{ح}$   $\text{ج}$   $\text{ز}$   $\text{ز}$  are often not distinguished,  $\text{ج}$  never,  $\text{د}$  and  $\text{پ}$  are often not distinguished from  $\text{س}$  and  $\text{ب}$ , the small letters are often without dots, the scribe usually writes the modern undotted  $\text{س}$  with three dots below There are large omissions as compared with later MSS and the lithographs

I denote this MS by C

(2) Br Mus Or 358 Foll 317,  $6\frac{1}{2}" \times 3\frac{1}{2}"$ , 17 ll 2" long, in small Nasta'lik in two gold ruled columns, with two 'unvāns, apparently written in the 16th cent [Geo Wm Hamilton]

There are many marginal additions, mostly by one, a later, hand, the MS as a whole has been subjected to a great many erasures and corrections. The writing is good, the pointing of the letters fairly complete, the scribe usually writes  $\text{ج}$  and  $\text{ب}$ , the  $\text{س}$  rarely appears with three dots below. The MS contains the prefaces of Raqqām and of Sanā'i himself but, like the preceding shows omissions as compared with later MSS and the lithographs.

I denote this MS by H

(3) Br Mus Add 16777 Foll 386,  $10\frac{1}{2}" \times 6\frac{1}{2}"$ , 15 ll,  $3\frac{1}{2}"$  long, in fair Nasta'lik, with gold ruled margins dated A H 1076 (A D 1665) [Wm Yule]

This is a clearly written MS the pointing of the letters usually full,  $\text{ج}$  and  $\text{ب}$  are frequently distinguished by their dots and the pure  $\text{س}$  usually written with three dots below. Erasures are not frequent the marginal corrections usually by the original hand. This MS gives a very large number of divergent readings as compared with the others: its order is very different from that of the others it is, as regards its extent, not so much defective as redundant long passages appearing twice and some passages not to be found in any of my other sources are also included. Some of these latter I have found in subsequent chapters of the *Hadīqa*, and it is possible that a more thorough search might have shown that they are all contained there.

This MS is denoted by M

(4) Ind Off 918 Ff 395, 2 coll each ll 15 Nasta'lik the last four pp written by another hand  $9\frac{1}{2}" \times 5\frac{1}{2}"$  Written at Isfahān A H 1027 (A D 1618), occasional short glosses on the margin

A clearly written and well preserved MS, closely related to the following. The letters  $\text{ب}$  and  $\text{ج}$  are frequently distinguished the sign *madda* is usually omitted

I denote this MS by I

(5) Ind Off 923 The description given in the Catalogue is as follows — "Sharḥ Ḥadīkah The revised and collated edition of Sana'i's *Hadīkah* with a commentary and marginal glosses by 'Abd allatīf bin 'Abdallāh al 'Abbāsī, who is best known by his revised

and annotated edition of Jalal aldin Rumi's Mathnawī, his commentaries on the same poem, and a special glossary, *Lata'if allughât* (lithogr Lucknow under title *Farhang-i Mathnawī* 1877) He died 1048 or 1049 (A D 1638, 1639) in Shahjahan's reign The present copy, which is the author's autograph, was finished by him 20th Jumada alawwal A H 1044 (=Nov 11th, 1634), and represents an abridgement from a larger commentary of his, the *Lata'if al Hada'ik*, from which also the glosses are taken (marked ۱) According to the dibaca he began the larger work 1040 and completed it 1042 (1630-33) supported by his friend Mir 'Imad aldin Mahmud al Hamadani, with the takhallus Ilāhī, the author of the well known *tadhkirah* of Persian poets the *Khazina-i Ganj* "

The following is an account of the contents of this MS First comes a short preface by 'Abdu'l Laṭīf introducing Sanā'i's own preface which is stated to have been written to the complete collection of his writings it is frequently, states 'Abdu'l Laṭīf not to be found in copies of his works After Sanā'i's preface comes another, called *Rāsta-i khuyābān*, by 'Abdu'l Laṭīf described as a short preface to this writer's commentary this concludes with a reference to Ilāhī and his share in the work and two *tārīkh's* by Ilāhī giving A H 1040 as the date of its commencement and 1042 as that of its completion A few more lines by 'Abdu'l Laṭīf introduce the work itself The original numbering of the folia commences with the text there is also a pencil numbering in English characters beginning with the first preface The poem closes with 59 verses in the same metre which form an address to Abū'l Hasan 'Alī b Nāsir al Ḥaznawī named Biryāngar sent to him at Baghdād because of the accusations of the traducers of the book The date of completion of the text is given as A H 535 and in a triangular enclosure of gold lines, it is stated that " this honoured copy was completed 20th Jumādā al awwal, 1044 A H " A few pages at the end, written by the same hand give an account of how the book was sent to Biryāngar at Baghdād on account of the accusations that were brought against it how it was found to be orthodox and a reply sent to Ḥaznī

This MS I denote by A

(6) The Lucknow lithograph published by the Newal Kishore Press dated A H 1304 (A D 1886) This is an edition of the whole

work, including prefaces and 'Abdu'l Latîf's commentary. It comprises 860 pp., of 15 verses to a page the paper as usual, is somewhat inferior the text is on the whole easily legible but the same can not always be said for the commentary, written in the margins and in a much smaller hand. It contains first a list of the titles of all the sections of all the chapters, followed by some verses setting forth the subjects of the ten chapters each as a whole. The ornamental title-page follows stating that the *Ḥaḍīqa* of Sanā'ī is here accompanied by the commentary *Latā'ifu'l-Ḥadā'iq* of 'Abdu'l Latîf al-'Abbāsī. On p. 2 begins the 'First Preface' called *Mivrātu'l Ḥadā'iq*, by 'Abdu'l Latîf dated 1038 A. H. this is not included in A, an abstract of it is given later (v p. xxi). After this comes Sanā'ī's preface with 'Abdu'l Latîf's introductory words as in A this is called the 'Second Preface'. The 'Third Preface' which is 'Abdu'l Latîf's *Rāsta-i khayābān*, is here written in the margins of the Second Preface. Then comes the text with marginal commentary introduced as in A by a few more words from 'Abdu'l Latîf. At the conclusion of the work is the address to Bīrvāngar and finally some *qit'as* on the dates of commencement and completion of the printing of the book.

I denote this lithograph by L.

(7) I obtained from Bombay from the bookshop of Mirzā Muḥammad Shīrāzī, another lithograph which comprises only the first chapter of the work accompanied by a copious marginal commentary. Pp. 15+4+31+188 15 ll. to a page, published at Lūhārū (near Hissar Punjab) 1290 A. H. (1873 A. D.). The title-page states that this is the commentary on Sanā'ī's *Ḥaḍīqa* by Nawāb Mirzā 'Alāu'd Dīn Ahmad Khān Bahādur chief (ورمان ورمای) of Lūhārū, called Alā'ī, the scribe being Maulavī Muhammad Ruknu'd Dīn of Hissar. Ruknu'd Dīn states (p. 2) that he himself was doubtful of many words, and did not understand a number of the verses he took his difficulties to 'Alā'ī, who explained all and "Praise be to God, there never has been such a commentator of the *Ḥaḍīqa*, nor will be or if there is, it will be an imitation or a theft from this king of commentators." This reads rather curiously when considered in connection with the fact to be mentioned hereafter, that the authors have incorporated in their commentary the whole of that of 'Abdu'l Latîf and that their original contributions to the elucidation of the

text are of slight value Ruknu'd Dīn was asked one day by the printers (کار کنای مطبع) to bring them his copy (کاپی) of the *Hadīqa* on its completion, for printing and publication Pp 4—10 are occupied by an Arabic preface by Ruknu'd Dīn, again in extravagant praise of 'Alā'ī and his accomplishments as a commentator There follows (pp 11—14) another title-page, and a short poem by 'Alā'ī, and then (p 15) a *qit'a*, giving the dates of commencement and completion of the work Four pages of introduction (pp 1—4) follow, and again with separate paging 31 pp of commentary on the first 28 pp of the text the reason apparently being that the whole of the commentary on these pages could not conveniently be written in the margins The text comprises 186 pp and includes (though I cannot find this stated anywhere) only the first book of the complete *Hadīqa*, the volume is concluded by some lines of Alā'ī in praise of Muhammad and a benediction At the end of the marginal notes on every page is written "'Alā'ī sallamahu" or 'Maulānā Alā'ī sallamahu Allāhu ta āla'

### III — HISTORY OF THE TEXT

Muhammad b Ali Raqqam informs us in his preface to the *Hadīqa*, that while Sanā'ī was yet engaged in its composition some portions were abstracted and divulged by certain ill disposed persons Further Abdu l Latif in his preface the *Mirātu'l-Hadā'iq* states that the disciples of Sana'ī made many different arrangements of the text each one arranging the matter for himself and making his own copy and that thus there came into existence many and various arrangements, and two copies agreeing together could not be found

The confusion into which the text thus fell is illustrated to some extent by the MSS which I have examined for the purpose of this edition C shows many omissions as compared with later MSS, at the same time there is a lengthy passage, 38 verses which is not found in any other, H, though also defective, is fuller than C but evidently belongs to the same family M contains almost all the matter comprised in Abdu'l-Latīf's recension, much of it twice over as has already been mentioned and in addition about 300 verses, or altogether 10 folia, which apparently do not of right belong to this first chapter at all the first chapter, too, is here divided

into two chapters. The remaining MSS and lithographs agree closely with each other and are evidently all nearly related.

The same story, of an early confusion of the text, is even more strikingly brought out if, instead of the omissions and varying extent of the text in the several MSS we compare the order of the text. Here M startles us by giving us an order totally at variance with that of any other of our sources. There seems to be no reason for this: the arrangement of the subject is not certainly more logical and it would appear that the confusion has simply been due to carelessness at some early stage of the history of the text: the repetitions and the inclusions of later parts of the work, point to the same explanation. I need only mention the consequent labour and expenditure of time on the collation of this manuscript. C and H agree mostly between themselves in the order of the text and broadly speaking the general order is the same as that of the later MSS: the divergences would no doubt have appeared considerable but that they are entirely overshadowed by the confusion exhibited by M. IALB agree closely with each other as before.

The same confusion is again seen in the titles of the various sections as given in the several MSS. I am inclined to doubt how far any of the titles are to be considered as original and it seems to me very possible that all are later additions and that the original poem was written as one continuous whole not divided up into short sections as we have it now. At any rate the titles vary very much in the different MSS: some I should say, were obviously marginal glosses transferred to serve as headings; in other cases the title has reference only to the first few lines of the section, and is quite inapplicable to the subject-matter of the bulk of the section; in other cases again it is difficult to see any applicability whatever. It appears to have been the habit of the copyists to leave spaces for the titles which were filled in later: in some cases this has never been done; in others, through some omission in the series, each one of a number of sections will be denoted by a title which corresponds to that of the next following section in other MSS.

It is then obvious that 'Abdu'l Latif is right in saying that in the centuries following Sanā'i's death great confusion existed in the text of the *Ḥadiqa*. This text he claims to have purified and restored, as well as explained by means of his commentary, and it is his recension

which is given in A, as well as in the Indian lithographs Land B. He says that he heard that the Nawāb Mirzā Muḥammad 'Azīz Kaukīl tāsh, styled the Great Khān, had, while governor of Gujrāt in the year 1000 A H, sent to the town of Ghaznī a large sum of money in order to obtain from the tomb of Sanā'i a correct copy of the *Ḥadiqa*, written in an ancient hand, this copy the Nawāb, on his departure on the pilgrimage had bestowed on the Amīr 'Abdu'r Razzāq Ma'mūrī, styled Muẓaffar Khān, at that time viceroy of that country. 'Abdu'l Latīf, however, being then occupied in journeys in various parts of India, could not for some time present himself before the Amīr till in A H 1035 this chief came to Agra, where 'Abdu'l Latīf presented himself before him and obtained the desire of so many years. Thus MS of the *Ḥadiqa* had been written only 80 years after the original composition but the text did not satisfy the editor, and it was besides deficient both in verses here and there, and also as regards twenty leaves in the middle of the work.

In the year A H 1037 'Abdu'l Latīf came to Lahore where having some freedom from the counterfeit affairs of the world and the deceitful cares of this life he entered again on the task of editing the text with the help of numerous copies supplied to him by learned and critical friends. He adopted the order of the ancient MS before mentioned, and added thereto such other verses as he found in the later MSS which appeared to be of common origin, and to harmonize in style and dignity and doctrine, with the text. As to what 'Abdu'l Latīf attempted in his commentary, v p xxii *post*.

So far 'Abdu'l Latīf's own account of his work. We can, however, supplement this by a number of conclusions derived from the MSS themselves.

In the first place, it appears that A is not as stated in the India Office Catalogue, 'Abdu'l Latīf's autograph copy. The statement that it is so is apparently based on the fact of the occurrence of the words "*harrarahu wa sawwadahū Abdu'l-Latīf b 'Abdu'llāhī'l-Abbāsī*," at the end of the editor's few words of introduction to Sanā'i's preface, and again of the occurrence of the words "*harrarahu 'Abdu'l-Latīf bi shārik wa musakkikī in kitāb-i maimunat-nisāb ast*," at the end of the few lines of introduction immediately preceding the text. But both these sentences are found in the



Lucknow lithograph, and therefore must have been copied in all the intermediate MSS from 'Abdu'l Latîf's autograph downwards the words in each case refer only to the paragraph to which they are appended, and were added solely to distinguish these from Sana'i's own writings

I cannot find any other facts in favour of the statement that A is the editor's autograph, there are however, many against it. Thus A is beautifully written and is evidently the work of a skilled professional scribe not of a man of affairs and a traveller, which 'Abdu'l Latîf represents himself as having been. Again there are occasional explanatory glosses to the commentary in the original hand these would have been unnecessary had the scribe been himself the author of the commentary. The handwriting is quite modern in character and the pointing is according to modern standards throughout the late date of A is immediately brought out clearly by comparing it with I (of date 1027 A H) or M (of date 1076 A H) though the supposed date of A is 1044 A H it is obviously much later than either of the others. But perhaps the most curious bit of evidence is the following, at the top of fol. 11b of the text of A there is an erasure in which is written *و* in place of an original reading *و*, and as it happens this line is one which has been commented on by the editor in the margin is a note in a recent hand — *را اکثر اسم بحای را او نوشته شده* — *و شرحی به مولوی کرده بد آن مربوط تر است والله اعلم*, which is true, — the commentary certainly presumes a reading *و* but this MS had originally *و* the scribe could not therefore have been the commentator himself, i.e. 'Abdu'l Latîf

Further, not only is A not 'Abdu'l Latîf's autograph, but it does not accurately reproduce that autograph. I refer to 34 short passages of Sana'i's text which in A are found as additions in the margin, these, though obviously written in the same hand, I regard as subsequent additions from another source by the same scribe, not as careless omissions filled in afterwards on comparing the copy with the original. In the first place, the scribe was on the whole a careful writer, and the mistakes he has made in transcribing the commentary apart from the text, are few. The omissions of words or passages of commentary, which have been filled in afterwards, are altogether 10, of these, two are of single words only, two are on the first page, when perhaps the copyist had not thoroughly settled down to his

work, five are short passages, no doubt due to carelessness, and one is a longer passage, the whole of a comment on a certain verse,—an example of carelessness certainly, but explicable by supposing that the scribe had overlooked the reference number in the text indicating that the comment was to be introduced in relation to that particular verse. Roughly speaking the commentary is of about equal bulk with the text, yet the omissions of portions of commentary by the copyist are thus many fewer in number and much less in their united extent than the omissions of the text—supposing, that is that the marginal additions to the text in A are merely the consequence of careless copying. The reverse would be expected since owing to the manner of writing, it is easier to catch up the place where one has got to in a verse composition, it would seem therefore as said above, that the comparatively numerous marginal additions to the text are rather additions introduced afterwards from another source than merely careless omissions in copying. In the second place none of these 34 passages are annotated by 'Abdu l Latif, in all likelihood, if they had formed part of his text, some one or more of the lines would have received a comment. The passages comprise, together, 63 verses: there is only one instance in the First chapter of the *Hadiqa* of a longer *consecutive* passage without annotation, and in general it is rare (eleven instances only) to find more than 30 consecutive verses without annotation, usually the editor's comments occur to the number of two, three or more on each page of 15 lines. I think, therefore it must be admitted that the chances would be much against a number of casual omissions aggregating 63 lines falling out so as not to include a single comment of the editor. Thirdly it is a remarkable fact that of these 34 passages the great majority are also omitted in both C and H while they are present in both M and I: to particularize, C omits 30½, H omits 28, both C and H omit 25½, and either C or H or both omit every one of these 34 passages, while I and M each have all the 34 with one exception in each case, further, while many of these 34 marginally added passages in A correspond exactly to omissions in H, the corresponding omissions in C may be more extensive, i.e., may include more in each case, of the neighbouring text.

We must therefore, I think, conclude that after completing the transcription of A the scribe obtained a copy of the *Hadiqa* of the

type of I or M, and filled in certain additions therefrom, and that 'Abdu'l Latîf's edition did not originally contain these passages

Let us turn to a consideration of I and its relation to 'Abdu'l Latîf's edition I is dated A H 1027, it is, therefore, earlier than 'Abdu'l Latîf's edition of A H 1044 As we have seen A is not Abdu'l Latîf's autograph, but we have, I think, no reason to doubt that it was either copied from that autograph, or at any rate stands in the direct line of descent, so much seems to be attested by the occurrence of the words "*harrarahu 'Abdu'l-Latîf*", and by the inscription at the end as to the completion of the book in A H 1044, the actual date of the completion of 'Abdu'l Latîf's work Regarding, then, A as presenting us (with the exception of the marginally added passages) with a practically faithful copy of 'Abdu'l Latîf's own text, we notice a striking correspondence between this text and that of I As to the general agreement of the readings of the two texts, a glance at the list of variants will be sufficient and it is not impossible to find whole pages without a single difference of any importance The titles also, which as a rule vary so much in the different MSS, correspond closely throughout The order of the sections is the same throughout, and the order of the lines within each section, which is also very variable in the various MSS, corresponds in I and A with startling closeness The actual spellings of individual words also, which vary even in the same MS, are frequently the same in I and A for example, at the bottom of p ۲۱ of the present text the word کر or کزی occurs three times within a few lines The word may also be written کجی, کجی, thus while C and M have کزی, H has first کجی and then twice کزی, I however has first کر and then twice کجی and this is exactly repeated in A Another example occurs a few lines afterwards (p ۲۲, l ۶), the reading is مار شکج, *mār : shikanj*, *mār* being followed by the ۱۷fat this I writes as مارى شکج, in A an erasure occurs between مار and شکج, doubtless due to the removal of a ی originally written there as in I

The above will serve to show the close relation between I and A or between I and 'Abdu'l Latîf's autograph, of which A is a copy or descendant But, however close this relationship, 'Abdu'l Latîf cannot actually have used I in the preparation of his revision of the text, or he would certainly have incorporated many of the 34

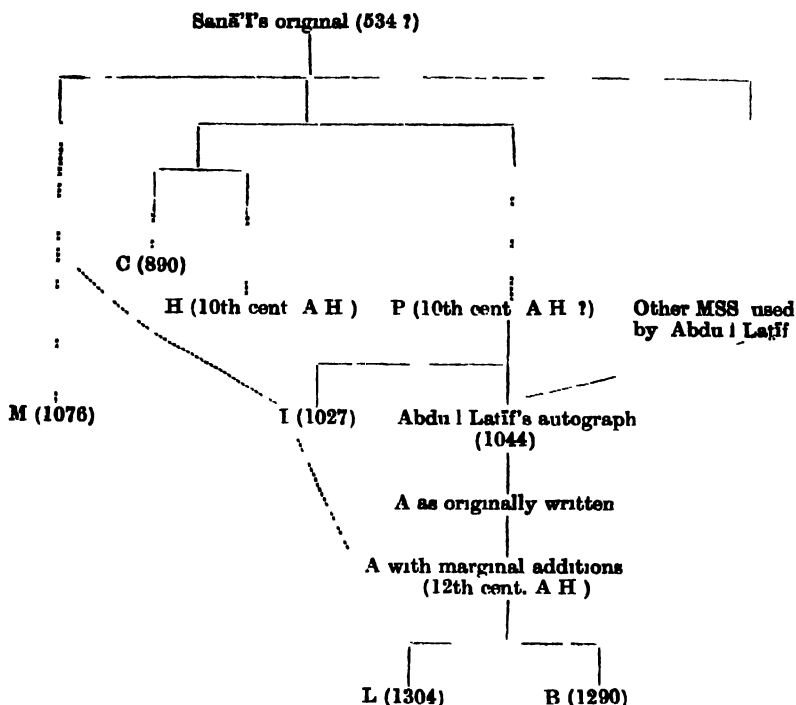
passages before alluded to, which are all, with one exception, contained in I. These, we have seen, were only added by the scribe of A, and by him only subsequently, from another source, after he had completed his transcription from 'Abdu l Latif's autograph.

The facts, then, are these. There was in existence, before 'Abdu l Latif's time, a tradition, probably Persian, of the order of the text, which he adopted even in detail. This is represented for us by I, written A H 1027 at Isfahān, but I itself is somewhat fuller than the copy of which 'Abdu l Latif made such great use. This copy may be called P. Such use, indeed, did 'Abdu l Latif make of P, that, so far as can be seen, it is only *necessary* that he should have had P before him, with one or two other copies from which he derived a certain number of variant readings, which he substituted here and there in his own edition for those of P.

We have now brought down the history of the text to A H 1044. Not much remains to be said, A, as we have seen, is quite possibly a direct copy of 'Abdu l Latif's autograph, with, however, marginal additions from another source. This other source might be at once assumed to be I, but for the fact that only 33 out of the 34 marginally added passages occur in I, and it still seems to me at least possible that I was thus used. I, though written at Isfahān, was probably by this time in India, where A, the so-called 'Tippu MS,' was certainly written, at least, that I did come to India may be assumed from its presence in the India Office Library. Again though it is I think, impossible that the whole of the 34 passages added marginally in A should have been careless omissions of the copyist, one or two might possibly be so, and it is possible that the single line now under discussion may be such an omission, filled in from the scribe's original not from another source. Finally it is of course always possible that the additions were taken from two sources, not one only, i.e., that while perhaps even 33 were filled in after comparison with I the single remaining line may have been derived from elsewhere. Though absent in C, it is present in both H and M.

As to the lithographs, both are obviously descendants of A.

The above conclusions may be summarized in the following *stemma codicum*



The present text is founded on that of the Lucknow lithograph L, with which have been collated the other texts mentioned above. L is practically a verbatim copy of A, the value of which has been discussed above. Though MSS of the *Hadīqa* are not rare, at least in European libraries, I have not met with any in India, and a considerable portion of the first draft of the translation and notes was done on the basis of L and B alone. The *Hadīqa* is not in any case an easy book, with the exception, perhaps, of a number of the anecdotes which are scattered through it, and it was rendered far more difficult by the fact, which I did not recognize for some time, that a very great amount of confusion exists even in the text as it is published to-day, in the lithographs descended from 'Abdu'l Latif's recension. There appeared to be frequently no logical connection whatever between successive verses, whole pages appeared to consist of detached sayings, the very meaning of which was frequently obscure, a subject would be taken up only to be dropped imme-

diately I ultimately became convinced that the whole work had fallen into confusion, and that the only way of producing any result of value would be to rearrange it. Thus I had done, tentatively, for part of the work, before collating the British Museum and India Office MSS cited above.

When I came to examine the MSS, the wide variations, not only in the general order of the sections to which allusion has already been made, but in the order of the verses within each section, showed me that probably no MS at the present day, or at any rate none of those examined by me retains the original order of the author and I felt justified in proceeding as I had begun, altering the order of the lines, and even of the sections, if by so doing a meaning or a logical connection could be brought out. I need not say that the present edition has no claims to represent Sanā'i's original, probably it does not represent it even approximately. In some cases there is, I think, no doubt that I have been able to restore the original order of the lines, and so to make sense where before it was wanting, in other cases this is possible, but I feel less confident, while in still others the reconstruction, preferable though I believe it to be to the order as found in any single MS, is nevertheless almost certainly a makeshift, and far from the original order. Lastly it will be seen that I have quite failed, in a number of instances, to find the context of short passages or single lines, it seemed impossible to allow them to stand in the places they occupied in any of the MSS, and I have, therefore, simply collected them together or in the case of single lines given them in the notes.

#### IV — THE COMMENTATORS

Khwāja 'Abdu'l Latîf b 'Abdullāh al 'Abbāsī, already so frequently mentioned, explains to us in his Preface, the *Mawā'iz*-*Ḥadā'iq*, what he has attempted in his commentary on the *Ḥadīqa*. He states that he was writing in A H 1038, in the second year of the reign of the Emperor Shāhjahān, that he had already completed his work on Jalālu'd-Dīn Rūmī's Mathnawī, and that he had in A H 1037 settled down to work on the *Ḥadīqa*. What he professes to have done for the text of that work has been mentioned in the last section, the objects he has aimed at in the way of commentary and explanation are the following —

Firstly, he has followed up the references to passages in the Qur'ān, has given these passages with their translations, and a statement of the sūra in which they are to be found. Secondly, the traditions referred to are also quoted. Thirdly, obscure passages have been annotated and strange or curious Arabic and Persian words have been explained after an investigation into their meanings in trustworthy books. Fourthly, certain signs have been used in transcribing the text in order to fix the signification of various letters: thus the *yā'* *khitābī* is denoted by ح subscript, the *yā'* *maḥlūl* similarly by مح, the *yā'* *ma'rūf* by ع, the Persian ك (ک) by ف, the Arabic ك by گ, and so on. Again the vocalization has been attended to in words which are often mispronounced: thus ignorant people often substitute *fatha* for *kasra* in such words as '*khizāna*', of which the *Qāmūs* says "*Khizāna* is never pronounced with *fatha*", '*Shamāl*', meaning the North wind, should be pronounced with *fatha*, not *kasra*, as is often done. The *āfat*, *jazm* and other orthographical signs have often been written in the text and finally a glossary of the less known words has been added in the margin. Since it is inconvenient to have text and commentary separate, "in this copy the whole stability of the text has been dissolved, and the text bears the commentary along with it (این نسخه را حل کل), i.e., text and commentary are intermingled: the commentary not being written in the margin, but each annotation immediately after the word or line to which it applies. These researches the author has also written out separately, and called them '*Latā'ifu'l-Hudā'iq min Naḡā'isi'l-Duqā'iq*'". The date is again given as A.H. 1038.

It appears then that the original form of the commentary was not that of marginal notes as it is presented in A and L, that it was completed in 1038 A.H. and, in its separate form, was called the *Latā'ifu'l-Hudā'iq*. That this is the name of the commentary we know and possess, seems to have been the opinion of the scholar who prepared the Lucknow lithograph, which is entitled "*Sanā'i's Hadīq, with the commentary Latā'ifu'l-Hudā'iq*".

Besides the preface just considered, there is also another, found in both A and L, called the *Rāsta-i Khayābān*, written especially, it would seem, as an introduction to the commentary *Latā'ifu'l-Hudā'iq*. After dwelling on the unworthiness of the writer 'Abdu'l

Laṭīf states that the interpretations given by him are not mere expressions of private opinion, but are derived from the best Arabic and Persian books, the emendations of the text are all derived from authentic MSS, and are in accordance with the judgment of discerning men, everything has been weighed and discussed by the learned. He does not, however, say that these explanations are the only ones, nor that he has commented on every line that to some people would seem to require it. Though his work may seem poor now while he is alive, it may grow in the esteem of men after his death. The work has been done in the intervals of worldly business, while occupied with affairs of government. There follows a lengthy eulogy of his friend Mir 'Imādu'd Dīn Mahmūd al Hamadānī, called *Ilāhī* two *tārīkh*s by whom close this preface. The first *tārīkh* says that the work having been begun in the year 1040 all the correction and revision was completed in 1042 ( ابتدا در هزار و چهل شده و بسبب تصحیح ) , ( و معالجه و ملاحظه من جمیع الوجوه فراع در هزار و چهل و دو حاصل آمد ) , the second simply gives the date 1040.

These dates evidently cannot refer to the edition and commentary as first written since we have seen that the text and the *Laiā'ifu l Hadā iq* are referred to by 'Abdu'l Latīf in 1038 as having been completed. It would seem that the editor had either been at work on another revised and improved edition or, as is assumed in the India Office Catalogue (No 923), on an abridgment of his earlier work. Lastly we have the date 1044 for the completed work of which A is a copy (see description of contents of A in Section II p xi), and this seems to represent the final form of the work in which the annotations are written in the margin not, as at first intermingled in the text.

In the India Office Catalogue the series of events is interpreted somewhat differently. The commentary as it appears in A (and L, the only form apparently in which we possess it) is stated to be an abridgement from a larger commentary the *Laiā'ifu l Hadā iq*, according to the preface (the Catalogue states) the larger work was begun in 1040 and completed in 1042. It is with diffidence that I venture to question this presentation of the facts but A in the description of which the above statements occur does not contain the preface called *Mirātu l Hadā iq* and therefore presents no indication that the text and *Laiā'ifu l Hadā iq* had already been completed in



1038 That the work done between 1040 and 1042 consisted in the preparation of the original *Latā'ifu'l-Hadā'iq* is, from the statement of the *Mirā'at-l-Hadā'iq*, impossible. We have seen, moreover, that the tradition in India is that the commentary as we have it, as it appears in A and L, is the *Latā'ifu'l-Hadā'iq* itself, and not an abridgement. I do not gather from the India Office Catalogue or elsewhere that two commentaries, a larger and a smaller, are actually in existence, there may be other evidences of their former existence of which I am ignorant, but so far merely as my own knowledge goes, I can see no reason for assuming two commentaries, and would look on the labours of 1040—1042 in the light of revision and rearrangement, a work which was perhaps only finally completed in 1044, the date given in A for the completion of the work.

Besides his work on the *Hadīqa*, 'Abdu'l Latīf had previously, as has been mentioned, published a revised and annotated edition of Jalīlu d-Dīn Rūmī's *Mathnawī*, commentaries on the same poem, and a special glossary, the *Latā'ifu'l-Luḡāt*, lithographed at Lucknow in A D 1877 under the title *Farhang-i Mathnawī*. He died in 1048 or 1049 A H (A D 1638, 1639).

A general description of the volume containing the other commentary which I have used in the preparation of the notes appended to the present translation has already been given. Of the authors or author and scribe, Mirzā 'Alāu'd-Dīn Ahmad of Lūhārū, called 'Alī and Maulavī Muhammad Ruknu d-Dīn of Hissar. I know no more than is to be gathered from their prefaces.

Their commentary is of slight value as compared with that of 'Abdu'l Latīf—that is to say, that part of it which is original. The commentary is considerably more bulky than 'Abdu'l Latīf's, perhaps between two and three times as extensive—but it includes, without one word of acknowledgment, the whole of 'Abdu'l Latīf's work. This is in the great majority of cases, reproduced verbatim, in some instances a paraphrase of 'Abdu'l Latīf's commentary has been attempted, and in certain of these it is plain that the authors did not understand the sense of what they paraphrased. Of their own work, a certain amount is superfluous, the sense of the text being immediately obvious, a certain amount is mere paraphrase of Sanā'i's words—and another portion consists in an attempt to read

mystical meanings into the original in passages which, as it seems, were never intended by the author to bear them. Notwithstanding these facts, I have, as will be seen, quoted freely in my notes from their commentary, for a certain portion of their work is helpful, and moreover, it seemed to me to be of interest to give in this way a specimen of present-day Indian thought and criticism in the field of Sūfistic philosophy. I cannot, however, leave the subject of Sanā'ī's commentators without expressing my sorrow that scholars should have existed who were not only capable of such wholesale theft, but even lauded themselves on the results of it, witness the extravagant praise of Alā'ī in Ruknu'd Din's preface, and again the words "Praise be to God! There has never been such a commentator of the *Ḥadīqa* nor will be, or if there is it will be an imitation or a theft from this king of commentators!" There is also no indication that the volume comprises only one out of ten chapters of the *Ḥadīqa*—it is everywhere implied that the complete *Ḥadīqa* is presented

## V - THE HADIQATU'L-HAQIQAT

The *Hadīqatū'l-Haqqīqat* or the 'Enclosed Garden of the Truth' commonly called the *Hadīqa* is a poem of about 11,500 lines each line consists of two hemistichs each of ten or eleven syllables, the bulk therefore is equal to about 23,000 lines of English ten syllabled verse. It is composed in the metre بحر خفيف مقصور ممدس مسعث which may be represented thus —

$$\frac{1}{2} - \frac{1}{2} \mid \frac{1}{2} - \frac{1}{2} \mid \frac{1}{2} - \frac{1}{2} \mid \frac{1}{2} - \frac{1}{2} \mid \frac{1}{2} - \frac{1}{2} \mid \frac{1}{2} - \frac{1}{2}$$

The two hemistichs of each verse rhyme and the effect may therefore roughly be compared to that of English rhymed couplets with the accent falling on the first (instead of the second) syllable of the line and occasionally an additional short syllable introduced in the last foot.

The chapters of which the *Hudiqu* consists treat, according to a few lines of verse at the end of the table of contents in the Tuck now edition of the following subjects the First on the Praise of God, and especially on His Unity, the Second in praise of Muhammad the Third, on the Understanding, the Fourth, on Knowledge, the Fifth on Love, the Lover and the Beloved, the Sixth, on Heed

lessness the Seventh, on Friends and Enemies the Eighth, on the Revolution of the Heavens, the Ninth, in praise of the Emperor Shāhjahān the Tenth, on the characters or qualities of the whole work. Thus, however, is not the actual arrangement of the work as presented in the volume itself, the first five chapters are as already given, but the Sixth concerns the Universal Soul, the Seventh is on Heedlessness, the Eighth on the Stars the Ninth on Friends and Enemies, the Tenth on many matters including the praise of the Emperor Prof Browne (Lit Hist Persia, vol II p 318) gives still another order, apparently that of an edition lithographed at Bombay in A H 1275 (A D 1859)

Sanā'ī's fame has always rested on his *Hadīqa* it is the best known and in the East by far the most esteemed of his works it is in virtue of this work that he forms one of the great trio of Sūfī teachers -Sanā'ī Attār, Jalālu d Dīn Rūmī. It will be of interest to compare some of the estimates that have been formed of him and of the present work in particular

In time he was the first of the three and perhaps the most cordial acknowledgment of his merits comes from his successor Jalālu d Dīn Rūmī. He says —

I left off boiling while still half cooked  
Hear the full account from the Sage of Ghazna

And again—

Attār was the Spirit, Sanā'ī the two eyes

We walk in the wake of Sanā'ī and Attār

Abdu'l-Laṭīf in his preface called the *Mir'ātu l-Hadīqa* enters into a somewhat lengthy comparison between Sanā'ī and Rūmī in which he is hard put to it to avoid giving any preference to one or other. It is interesting to observe how he endeavours to keep the scales even. He begins by adverting to the greater length of the *Mathnawī* as compared with the *Hadīqa*, and compares the *Hadīqa* to an abridgement the *Mathnawī* to a fully detailed account. Sanā'ī's work is the more compressed, he expresses in two or three verses what the Maulavī expresses in twenty or thirty. Abdu'l-Laṭīf therefore, as it would seem reluctantly and merely on the ground of his greater prolixity, gives the palm for eloquence to Jalālu'd Dīn

There is the most perfect accord between Sanā'ī and Rūmī, the substance of their works, indeed, is in part identical. Shall it therefore be said that Rūmī stole from Sanā'ī? He asks pardon from God for expressing the thought, with regard to beggars in the spiritual world, who own a stock in trade of trifles, bankrupts of the road of virtue and accomplishments, thus might be suspected but to accuse the treasurers of the stores of wisdom and knowledge the able natures of the kingdom of truth and allegory of plagiarism and borrowing is the height of folly and unwisdom.

With regard to style, some suppose that the verse of the *Hadīqa* is more elevated and dignified than the elegantly ordered language of the *Mathnawī*. The *Hadīqa* does indeed contain poetry of which one verse is a knapsack of a hundred *dīwāns*, nor on account of its great height, can the hand of any intelligent being's ability reach the pinnacles of its rampart and the saying--

I have spoken a saying which is a whole work

I have uttered a sentence which is a (complete) diwan '

is true of the *Hadīqa*. But if the sense and style of the Maulavī be considered, there is no room for discrimination and distinction and since *Thou shalt not make a distinction between any of His prophets*, to distinguish between the positions of these two masters, who may unquestionably be called prophets of religion has infidelity and error as its fruit. Who possesses the power of dividing and discriminating between milk and sugar intermingled in one vessel? Abdu'l Luṭf sums up thus, in fine thus much one may say that in sobriety the Hakīm is pre eminent and in intoxication our lord the Maulavī is superior and that sobriety is in truth the essence of intoxication, and this intoxication the essence of sobriety.

Prof Browne however places the *Hadīqa* on a far lower level than the Eastern authors quoted above. He says '— 'The poem is written in a halting and unattractive metre, and is in my opinion one of the dullest books in Persian, seldom rising to the level of Martin Tupper's *Proverbial Philosophy*, filled with fatuous truisms and pointless anecdotes, and as far inferior to the *Mathnawī* of Jalālu'd-Dīn Rūmī as is Robert Montgomery's *Salan* to Milton's *Paradise Lost*''

It is of course true that to us, at least, the interest of the *Ḥadīqa* is largely historical, as being one of the early Persian text-books of the Sūfī philosophy and as having so largely influenced subsequent writers, especially, as we have seen, the Maulavī Jalālu'd-Dīn Rūmī. Yet I cannot but think that Prof. Browne's opinion, which is doubtless shared by other scholars as well as the neglect to which the *Ḥadīqa* has been exposed in the West is due not to the demerits of the original text so much as to the repellent and confused state into which the text has fallen and I would venture to hope that the present attempt at a restoration of the form and meaning of a portion of the work imperfect in the highest degree as I cannot but acknowledge it to be may still be of some slight service to its author's reputation among European Orientalists.

The first Chapter or Book of the *Ḥadīqa*, which is here presented comprises a little more than one sixth of the entire work. The subjects of which it treats may be briefly resumed as follows —

After an introductory section in praise of God the author speaks of the impotence of reason for the attaining a knowledge of God of God's Unity of God as First Cause and Creator and delivers more than one attack against anthropomorphic conceptions of God (pp. 1—10). After speaking of the first steps of the ascent towards God, for which worldly wisdom is not a bad thing, with work and serenity (pp. 10—11), he devotes the next portion of the book to God as Provider, to His care for man through life the uselessness of earthly possessions, and to God as guide on the road but self must first be abandoned (pp. 11—16). A fine section on God's incomprehensibility to man might perhaps come more fittingly at an earlier stage instead of here (pp. 16—18). After overcoming self God's special favour is granted to the traveller on the path but we see crookedly and He alone knows what is best for us. He has ordered all things well, and what seems evil is so only in appearance (pp. 18—25).

The greater part of the book is really concerned with the life and experiences of the Sūfī, and especially with continually repeated injunctions as to abandonment of the world and of self to be dead to this world is to live in the other. Pp. 25—30 are thus concerned with poverty in this world, with loss of the self, humility, man's insignificance and God's omnipotence pp. 30—34 with

the necessity of continual remembrance of God, of never living apart from Him, and again of dying to the world, death to the world leads to high position with God. There follows (pp 34—41) a series of passages on the duty of thanksgiving for God's mercies, His mercy however has its counterpart in His anger, and examples of His wrath are given, then returning again to the subject of His mercies, the author speaks of God's omniscience, and His knowledge of the wants of His servants, we must therefore trust in God for all the necessities of life, they will be given as long as life is destined to last. Two later pages (48—50) which are similarly devoted to the subject of trust in God, should probably come here. Pp 41 48 deal with the Sūfī's desire for God and his zeal in pursuing the path, various directions for the road are given, especially as regards the abandonment of the world and of self and fixing the desires on God only, union with God is the goal. The abandonment of self is again the theme of pp 50—51.

A portion of the book (pp 51—56) is curiously, here devoted to the interpretation of dreams after which the author treats of the incompatibility of the two worlds again of the abandonment of earth and self and of the attainment of the utmost degree of annihilation (pp 56—58). There follows a passage on the treatment of school-boys, a comparison with the learner on the Sūfī path and an exhortation to strive in pursuing it (pp 58—60). The next portion of the book (pp 60—67) treats of charity and gifts as a form of renunciation, of relinquishing riches for God's sake prosperity is injurious to the soul, and the world must be abandoned possessions and friends are useless and each must trust to himself each will find his deserts hereafter and receive the reward of what he has worked for here.

Pp 67—80 treat of prayer the preparation for which consists in purity of heart, humility and dependence upon God. Prayer must come from the heart the believer must be entirely absorbed in his devotions. Prayer must be humble the believer must come in poverty and perplexity, and only so can receive God's kindness. A number of addresses to God follow, prayers for help and humble supplications to God on the part of the author. A few pages (80—82) treat of God's kindness in drawing men towards himself, though His ways may appear harsh at first. The progress of the

believe is described in a strain of hyperbole (pp 82—83), and this portion closes with a few sections (pp 83—86) on God's majesty and omnipotence somewhat after the manner of those in the earlier part of the book

In pp 86—97 the author speaks of the Qur'ān, and its excellence and sweetness. The letter however is not the essential: its true meaning is not to be discovered by reason alone. The Qur'ān is often dishonoured, especially by theologians, and by professional readers, who read it carelessly and without understanding it. A short section (pp 97—98) on humility and self effacement follows, and the book is brought to a close by a description of the godlessness of the world before the advent of Muhammad (pp 98—100), which serves to introduce the subject of the Second Chapter

Though it must be admitted that the author is occasionally obscure sometimes dull, and not infrequently prosaic, some fine sections and a larger number of short passages of great beauty are contained in this chapter, I may perhaps be permitted especially to refer to the sections "In His Magnification" pp 16—18 and "On Poverty and Perplexity," p 74, while as characteristic and on the whole favourable passages may be mentioned "On His Omniscience, and His Knowledge of the Minds of Men" pp 37—39 "On the Incompatibility of the Two Abodes," pp 56—58 "On intimate Friendship and Attachment," pp 62—63 and certain of the addresses to God contained in pp 74—77

## VI - SANĀ'Ī'S PREFACE

The author's Preface to the work given in A and L and occupying in the latter nearly thirteen closely printed pages, is here given in abstract. It was not, as will appear written specially as an introduction to the *Hadīqa*, but to his collected works

After an opening section in praise of God, the author introduces the tradition "When a son of Adam dies, his activity ceases except in three things, a permanent bequest, and knowledge by which men are benefited, and pious sons who invoke blessings on him after his death." Considering these words one day, and reflecting that none of the three conditions was applicable to himself, he became sorrow

ful, and continued for some time in a state of grief and depression. One day while in this condition, he was visited by his friend Aḥmad b Mas'ūd, who inquired the cause of his sorrow. The author told him that, not fulfilling any one of the above conditions, he was afraid to die, possessing not one of these three advocates at court he would stand without possessions or adornment in the Presence of the Unity. His friend then began to comfort him, saying "First let me tell you a story." Sanā'i replied, "Do so."

Aḥmad b Mas'ūd then related how one day a company of women wished to have audience with Fāṭima, Muḥammad's daughter. Muḥammad gave permission but Fāṭima, weeping, said, "O Father how long is it since I have had even a little shawl for my head? and that mantle that I had pieced together in so many places with date-leaves is in pledge with Simeon the Jew. How can I receive them?" But Muhammad said, "There is no help you must go." Fāṭima went ashamed to the interview and came back in sorrow to her father, who was comforting her when the rustle of Gabriel's wings was heard. Gabriel looked at Fāṭima and asked "What is this sorrow? Ask the women then what garments they had on and what thou." Muhammad sent a messenger to the women, who returned, and said "It was so at the time when the Mistress of Creation bestowed beauty on that assembly that the onlookers were astounded though clothed they seemed to themselves naked, and among themselves they were asking 'Whence came this fine linen and from which shop this embroidery? What skilful artificers, what nimble-fingered craftsmen?'" Fatima said "O my father why didst thou not tell me that I might have been glad?" He answered "O dear one, thy beauty consisted in that which was concealed inside thyself."

"By my life," continued Aḥmad "such modesty was allowable in Fāṭima brought up in seclusion but here we have a strong and able man of happy fortune one who is known as a pattern to others in both practice and theory." Though thou hast considered thyself naked, yet they have clothed thee in a robe from the wardrobe of Eternity. Is it proper for this robe to be concealed instead of being displayed for the enlightenment of others?" And advertising to the saying, "*When a son of Adam dies, his work is cut short, except in three things,*" he takes the three one by one. First, a con



tinuing alms, but ‘ *Every kindness is an alms, and it is a kindness that thou meet thy brother with a cheerful countenance, and that thou empty thy bucket into the pots of thy brother* ’ that is, alms does not wholly consist in spreading food before a glutton, or giving some worthless thing to a pauper, it is a truer alms and a more imperishable hospitality to wear a cheerful countenance before one’s friends, “ and if others have the outward semblance of alms, thou hast its inward essence, and if they have set forth a table of food before men, thou hast set forth a table of life before their souls, so much for what thou sayest, ‘ I am excluded from a continuing alms ’ ”

Ahmad b Mas‘ūd then takes up the second point, *knowledge that benefits*, and quotes, ‘ *We take refuge with God from knowledge which does not benefit* ’ and “ *Many a wise man is destroyed by his ignorance and his knowledge which does not advantage him* ” As examples of knowledge that does not benefit he takes the science of metaphysics, a science tied by the leg to desire and notoriety, lying under the opprobrium of *He who learns the science of metaphysics is a heretic, and flies in circles in the air* ” as well as of the saying ‘ *A science newly born, weak in its credentials* ’ — “ I have perfected it for the sake of heresy, and so peace Then similarly the science of calculation, a veil which diverts attention from the Truth, a curtain in front of the subtleties of religion and the science of the stars, a science of conjectures and the seed of irreligion for “ *Whoso credits a soothsayer has become an infidel* ” After a tirade against the ordinary type of learned man he proceeds All their falsifyings and terrorizings and imaginings and conjecturings are limited by their own defects, that philosophy of the law is cherished which is notorious over all the quarters and regions of the world, there is your ‘ *knowledge that men benefit by* ’ From earth to Pleiades who is there sees any benefit in our doctors? ” He then tells Sanā’i that he is master of a more excellent wisdom, “ *the poets are the chiefs of speech*,” “ *the gift of the poets comes from the piety of the parents*,” “ *verily from poetry comes wisdom*,” and will have none of such sayings as “ *poetry is of the affairs of Satan* ”

As to the third part of the tradition, *and pious descendants to invoke blessings on him after his death*, Ahmad says, “ The sons which suffice are thy sons, what son born in the way of generation

and begetting is dearer than thy sons, or more honoured ? Who has ever seen children like thine, all safe from the vicissitudes of time ? The sons of poets are the poets' words, as a former master has said—

‘ A learned man never desires son or wife

Should the offspring of both these fail the scholar's offspring would not be cut off ’

A son according to the flesh may be a defilement to a family, but the son of intelligence and wisdom is an ornament to the household. These sons of yours you cannot disown ’

He then asks Sanā'i why he has thus become a recluse, and indolent and languid. This languidness is indeed preferable to a total heedlessness and forgetfulness of God, though Mutanabbi has said—

“ *I have not seen anything of the faults of men like the failure of those who are able to reach the end* ”

He asks Sanā'i not to bring forward the saying, “ *Laziness is sweeter than honey,* ” but to bestir himself and collect and complete his poetical works.

Sanā'i tells us that he submitted himself to the advice of his friend, but brought forward the difficulties of house and food, since the work could not be performed friendless and homeless. Ahmad b Mas'ūd thereupon built him a house, gave him an allowance for his maintenance for one year, and sent also a supply of clothing. He was therefore enabled to complete and arrange his writings free from all care and anxiety. The preface ends with the praise of his generous friend.



# The First Book

## of the *Hadiqat*'-l-*Haqiqat* of *Sanā'i*.

IN THE NAME OF GOD, THE MERCIFUL, THE COMPASSIONATE 1

O Thou who nurtarest the mind, who adornest the body, O Thou who givest wisdom, who showest mercy on the foolish, Creator and Sustainer of earth and time, Guardian and Defender of dweller and dwelling, dwelling and dweller, all is of Thy creation, time and earth, all is under Thy command, fire and wind, water and the firm ground, 5 all are under the control of Thy omnipotence, O Thou the Ineffable From thy throne to earth, all is but a particle of what Thou hast created, <sup>1</sup> the living intelligence is Thy swift messenger <sup>2</sup> Every tongue that moves within the mouth possesses life for the purpose of praising Thee, Thy great and sacred names are a proof of Thy bounty and beneficence and mercy Each one of them is greater than heaven and earth and angel, they are a thousand and one, and they are ninety nine, each one of them is related to one of man's needs, but 10 those who are not in Thy secrets are excluded from them O Lord, of thy grace and pity admit this heart and soul to a sight of Thy name <sup>1</sup>

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<sup>1</sup> L refers to the saying of the Imām Ja'far (great-grandson of Husain the son of 'Alī, considered by the Shi'as one of the twelve rightful imāms)

'*This dome (referring to the heavens) is the dome of mankind but God has many domes*' The meaning then is, 'Let no one think that God's whole creation is comprehended in this one and though the living intelligence is one of His swift messengers between His court and this earth yet He has many others'

<sup>2</sup> *عقل باروح* 'the intelligence with the soul' perhaps referring to the Intelligence and the Soul which belong, in Muslim philosophy, to each of the nine Spheres or Heavens of Gibb p 44

Infidelity and faith, both travelling on Thy road, exclaim, He is alone, He has no partner <sup>1</sup> The Creator, the Bounteous, the Powerful is He, the One, the Omnipotent,—not like unto us is He, the Living, the Eternal, the All knowing, the Potent, the Feeder of creation, the 15 Conqueror and the Pardoner He causes movement, and causes rest, He it is who is alone, and has no partner, to whatever thing thou ascribest fundamental existence, that thou assertest to be His partner, beware <sup>1 2</sup>

Our weakness is a demonstration of His perfection, His omnipotence is the deputy of His names Both *No* and *He* <sup>3</sup> returned 2 from that mansion of felicity with pocket and purse empty What is there above imagination, and reason, and perception, and thought except the mind of him who knows God <sup>2</sup> for to a knower of God wherever he is, in whatever state, the throne of God is as a carpet under his shoe The seeing soul knows praise is folly, if given to other than the Creator, He who from earth can create the body 5 and make the wind <sup>4</sup> the register of speech, the Giver of reason the Inspirer of hearts, who calls forth the soul, the Creator of causes,—generation and corruption, <sup>5</sup> all is his work He is the source of all creation, and the place to which it returns, all comes from Him and all returns to Him, good and evil all proceeds to Him He creates the freewill of the good and of the wicked, He is the Author of the soul, the Originator of wisdom, He from nothing created thee something, thou wert of no account, and He exalted thee

<sup>1</sup> B quotes a verse of a certain Sūfi I am astonished for why is this enmity between faith and infidelity? The Ka ba and the idol temple are both lighted by the same lamp

<sup>2</sup> True existence is God other existences exist only in an imagined existence And whatever picture or conception of God's existence thou formest if thou assert that He exists in that way thou assertest that He has a partner For God is different from that nor can anyone understand or imagine at all the mode of existence of His essence <sup>3</sup> L

<sup>4</sup> لا وهو the negation and affirmation of His existence The mansion of felicity is the plane of the absolute (مریئة اطلاق) wherein is neither denial nor affirmation of belief I

<sup>5</sup> e the breath

<sup>6</sup> کون و معاد the process of transmutation of the simple elements which is ever going on Cf Gibb p 47

No mind can reach a comprehension of His mode of being, the 10  
 reason and soul know not His perfection. The mind of Intelligence  
 is dazzled by His majesty, the soul's eye is blinded before His per-  
 fection. The Primal Intelligence<sup>1</sup> is a product of His nature,—it  
 He admitted to a knowledge of himself. Imagination lags before  
 the glory of His essence. Understanding moves confined before His  
 nature's mode of being. His fire, which in haughtiness He made  
 His carpet, burnt the wing of reason, the soul<sup>2</sup> is a serving man in 15  
 His pageant, reason a novitiate in His school. What is reason in  
 this guest-house?<sup>3</sup> only a crooked writer of the script of God.

What of this intelligence, agitator of trifles? What of this  
 changing inconstant nature? When He shows to intelligence the  
 road to Himself, then only can intelligence fitly praise Him. Since  
 Intelligence was the first of created things,<sup>4</sup> Intelligence is above all  
 choicest things besides, yet Intelligence is but one word out of His 20  
 record, the soul<sup>5</sup> one of the foot-soldiers at His door. Love He per-  
 fected through a reciprocal love, but intelligence He tethered even  
 by intelligence.<sup>6</sup> Intelligence like us, is bewildered on the road to  
 His nature, like us confounded. He is intelligence of intelligence, 3  
 and soul of soul and what is above that, that He is. How through  
 the promptings of reason and soul and senses can one come to know  
 God? But that God showed him the way, how could man ever  
 have become acquainted with Divinity?

<sup>1</sup> *عقل اول* the Universal Intelligence or pure thought the first emanation  
 of the First Cause Cf. Gibb p. 42

<sup>2</sup> *نفس* probably *نفس اول* or *نفس كل* the Primal or Universal Soul which  
 flows from the Universal Intelligence

<sup>3</sup> i.e. the world

<sup>4</sup> According to the tradition *The first thing God created was Intelligence*,  
 L That is in the Muslim philosophy the Universal Intelligence

<sup>5</sup> As above the Universal Soul

<sup>6</sup> 'The love of the lover is not perfected till he receives the love of the  
 beloved then love attains perfection. But reason halts in the valley of sight  
 and proof and that same proof becomes a shackle for its feet. Hence the  
 difference between love and reason. Love is perfected by love itself but reason  
 is only bound by reason and prevented from putting its foot beyond the things  
 of reason and has no power to perfect itself. But God knows if this is right.'

## ON THE KNOWLEDGE OF GOD

- 5 Of himself no one can know Him, His nature can only be known through Himself Reason sought His truth,—it ran not well, impotence hastened on His road, and knew Him <sup>1</sup> His mercy said, Know me, otherwise who, by reason and sense, could know Him? How is it possible by the guidance of the senses? How can a nut rest firmly on the summit of a dome? Reason will guide thee, but
- 10 only to the door His grace must carry thee to Himself <sup>2</sup> Thou canst not journey there by reason's guidance, perverse like others, commit not thou this folly His grace leads us on the road, His works are guide and witness to Him O thou, who art incompetent to know thine own nature, how wilt thou ever know God? Since thou art incapable of knowing thyself, how wilt thou become a knower of the Omnipotent? <sup>3</sup> Since thou art unacquainted with the first steps towards a knowledge of Him, how thinkest thou to conceive of Him as He is? <sup>4</sup>
- 15 In describing Him in argument, speech is a comparison,<sup>5</sup> and silence a dereliction of duty <sup>6</sup> Reason's highest attainment on His road is amazement, 'the people's riches is their zeal for Him' <sup>7</sup>

<sup>1</sup> Impotence acknowledging its inability became the receptacle of divine mercy and so succeeded in knowing Him according to the saying *To be confounded in knowledge is knowledge* ' B

<sup>2</sup> Had this line stood alone I should have liked in view of the next line and the general tenour of the whole to emend *وہرولگ* (for *وہرولک*), "reason travels but lamely to His door See however 1 20 *inf* where also reason is styled *رہا*

<sup>3</sup> L refers to the tradition *من عرف نفسه فقد عرف ربه*, 'he who knows himself knows his Lord'

<sup>4</sup> Reading, with HI *مر*, others *مرا*, which makes the line tautological or (adopting L's suggestion that *ساحش* is equivalent to *سبح*) brings in God's works, which are not here under discussion

<sup>5</sup> So. of Him with something else, which is infidelity

<sup>6</sup> Hence the true believer is in a dilemma

<sup>7</sup> Referring to the words spoken according to tradition, by Muḥammad, *O Lord, increase my amazement at Thee* " L

<sup>8</sup> "Till zeal becomes the stock in trade and capital of man's nature and character, he cannot claim to be a worshipper of the One," L, who also

Imagination falls short of His attributes, understanding vainly boasts her powers, the prophets are confounded at these sayings, the saints stupefied at these attributes. He is the desired and lord of reason and soul, the goal of disciple and devotee<sup>1</sup>. Reason is 20 as a guide to His existence,<sup>2</sup> all other existences are under the foot of His existence. His acts are not bounded by 'inside' and 'outside', His essence is superior to 'how' and 'why'. Intelligence has not reached the comprehension of His essence, the soul and heart of reason are dust upon this road, reason, without 4 the collyrium of friendship with Him, has no knowledge of His divinity. Why dost thou instigate imagination to discuss Him? How shall a raw youth speak of the Eternal?

By reason and thought and sense no living thing can come to know God.<sup>3</sup> When the glory of His nature manifests itself to reason, it sweeps away both reason and soul. Let reason be invested with 5 dignity in the rank where stands the faithful Gabriel, yet before all His majesty a Gabriel becomes less than a sparrow through awe,<sup>4</sup>

says that *عبر* may be referred to the Creator and quotes *'Sa'd is jealous in honour but I am more jealous in honour than Sa'd and God than I'* *عبر* 'jealous in honour' being one of the names of God so but that God's jealousy for His own honour came to help the believer by removing false conceptions who would keep his place or continue on the straight road or be preserved from idolatry and infidelity?

<sup>1</sup> Lit. traveller *sc* on the road of God

<sup>2</sup> The meaning perhaps being that the function of reason is a subordinate one, reason is a servant on the road and can point the way. V 1 9 *sup* and note should the emendation of that line there suggested be adopted this line would be brought into harmony by reading ل or ل for ل (which is at best doubtful CHM having ل)

<sup>3</sup> Both reading and translation are unsatisfactory but perhaps less so than the alternative (v. crit. app.) by reason and thought and sense no one but God can know God, which L explains 'till reason and thought and sense become the instrument of God and man the instrument of God's agency, he cannot by reason and thought and sense know God. Then, through God's agency he comes to know God's nature by the means of reason and the rest'

<sup>4</sup> The meaning perhaps being that the author will not refuse a certain degree of authority and dignity to reason but granting reason even arch angel's rank still that is as nothing before God's majesty



reason arriving there bows down her head, the soul<sup>1</sup> flying there folds her wing The raw youth discusses the Eternal only in the light of his shallow sense and wicked soul, shall thy nature, journeying towards the majesty and glory of His essence, attain to a knowledge of Him?

10

# ON THE ASSERTION OF THE UNITY

He is One, and number has no place in Him,<sup>2</sup> He is Absolute, and dependence is far removed from Him, not that One which reason and understanding can know, not that Absolute which sense and imagination can recognise He is not multitude, nor paucity,<sup>3</sup> one multiplied by one remains one<sup>4</sup> In duality is only evil and error, in singleness is never any fault

15

While multitude and confusion remain in thy heart, say thou 'One' or 'Two'—what matter, for both are the same Thou the devil's pasture know for certain what and how much, and why and how' Have a care' His greatness comes not from multitude His essence is above number and quality, the weak searcher may

<sup>1</sup> مرع the bird for **الهي** مرع 'the bird of God' i.e. 'the spirit the reasonable soul'

<sup>2</sup> 'Not that God is numerically one for numerical unity is circumscribed and finite while he is free and pure of circumscription and finity Ahmad b Yahyā was asked Is **āḥād** the plural of **ahad** (the word used for 'One' in the text, and generally as applied to God) He said I take refuge with God! **ahad** has no plural and if it has then it is **wāḥid** (single) **ahad** is of its very nature single to the degree that not even attributes can be discerned' " L

<sup>3</sup> "Multiplicity has not befallen God on account of the multitudinous emanations that have proceeded from Him by way of manifestation of His essence and names and attributes nor before the creation could fewness be affirmed He is that One which manifests itself as many by interfusion in created existence yet multiplicity does not arise in His essence for real existence is one only and created existences all exist only in the mind *All things are vain but God* ' ¶ Absolute existence flows into and interfuses its own manifestations by emanation 'There is no existence but God no being but God, everything perishes except His face' " L

<sup>4</sup> "The numerical one in which multiplicity and paucity are (potentially) contained, multiplied however often by itself, gives one, how then can that Unity which cannot be contained in the reason and understanding manifesting itself so variously be of the same nature? " B

not ask 'Is it' or 'Who' concerning Him No one has uttered the attributes of the Creator, HE,—quantity, quality, why, or what, who, and where His hand is power, His face eternity, 'to come' 20 is His wisdom, 'the descent' His gift,<sup>1</sup> His two feet are the majesty of vengeance and dignity, His two fingers are the effective power of His command and will<sup>2</sup> All existences are subject to His omnipotence, all are present to Him, all seek Him, the motion of light 5 is towards light—how can light be separated from the sun?<sup>3</sup>

In comparison with His existence eternity began but the day before yesterday, it came at dawn, but yet came late<sup>4</sup> How can His working be bounded by eternity? Eternity without beginning is a houseborn slave of his and think not nor imagine that eternity without end (is more) for eternity without end is like to eternity without beginning

How shall He have a place, in size greater or smaller<sup>2</sup> for place 5 itself has no place How shall there be a place for the Creator of

<sup>1</sup> The references are to Qur 48 10, *The hand of God is above their hands* Qur 2 109 *Wherever ye turn there is the face of God* Qur 80 23 *And thy Lord comes with the angels rank on rank* and to the tradition of Muḥammad *Our Lord who is blessed and exalted above all descends to the lowest heaven every night at the time when the last third of the night remains and says Whoso calls to me I accept his prayer who asks aught of me I grant it and who asks pardon I pardon him until the dawn breaks* L

<sup>2</sup> The reference is to two traditions *The All powerful places his feet in it and it says Enough enough enough* said of Hell which never becomes full nor ceases crying *Is there any more?* God's foot (قدم) here is explained to be either the number of the wicked whom God has doomed to Hell (مقدم ساجد) as He has doomed believers to Paradise or it may mean restraining or subduing (تبع ردة) that is God restrains Hell from asking for more or perhaps subdues the boiling of Hell Cf to put one's

foot on a thing رَمَتْ بَعْدَ قَدَمَيْهِ The second tradition is *The heart of the believer is between two of the fingers of the Merciful whether He wishes to confirm it in the faith or whether He wishes to turn it to error* the two fingers being the two sets of God's attributes those of awfulness and those of beauty L

<sup>3</sup> Other existences are compared to the rays of light of a lamp which have no independent existence apart from the source of light

<sup>4</sup> لَئِنْ eternity without beginning opp to اِنْ eternity without end

With reference to creation it came at dawn i.e., early but with reference to God's existence late I

place, a heaven for the Maker of heaven himself? Place cannot attain to Him, nor time, narration can give no information of Him, nor observation. Not through columns is His state durable, His nature's being has its place in no habitation.

O thou, who art in bondage to form and delineation, bound by 10 'He sat upon the throne',<sup>1</sup> form exists not apart from contingencies, and accords not with the majesty of the Eternal. Inasmuch as He was sculptor, He was not image, 'He sat' was, not throne, nor earth. Continue calling 'He sat' from thy inmost soul, but think not His essence is bound by dimensions, for 'He sat' is a verse of the Qur'ān,<sup>2</sup> and to say 'He has no place' is an article of faith. The throne is like a ring outside a door,<sup>3</sup> it knows not the attributes of 15 Godhead. The word 'speech' is written in the Book,<sup>4</sup> but shape and voice and form are far from Him, 'God descends' is written in tradition, but believe not thou that He comes and goes, the throne is mentioned in order to exalt it, the reference to the Ka'ba is to glorify it.<sup>5</sup> To say 'He has no place' is the gist of religion,<sup>6</sup> shake thy head, for it is a fitting opportunity for praise.<sup>7</sup> They pursue Husain with enmity because Ali spoke the word 'He has no place'.<sup>8</sup>

1 i e relying on a verbal interpretation imagining a statue, B Qur 20 4 'The Merciful sitteth on his throne' and 7 52 'Verily your Lord is God who created the heavens and earth in six days and then ascended his throne'. The author continues the subject in the chapter *On the likening of God* p 9 q v and note thereon.

2 i e eternal as the Qur'ān is eternal L

3 i e a knocker in the form of a ring

4 i e speech is attributed to God in the Qur'ān

5 i e where God is spoken of as Lord of the Ka'ba the glorification of the Ka'ba is intended

6 I think the meaning is that a recognition and acceptance of the implications of the saying 'He has no place' is the essence of the attitude of the truly spiritual believer. L explains the passage to mean that 'He has no place' is the street (سكة with *kāf-i arabi*) of the produce of religion, this last being the good words and works which rise up to God and are hence found in the street of 'He has no place'.

7 "Shake the head of praise at this saying for it is impossible to utter a more excellent" B

8 L refers to 'Ali's saying *Inquire of me concerning what is under the throne,*' but gives none which corresponds to the text, and confesses his inability to give a satisfactory explanation of the line.

He made an earth for His creation in this form , behold how He 20  
has made a nest for thee ! Yesterday the sky was not, to-day it is ,  
again to-morrow it will not be,—yet He remains <sup>1</sup> He will fold up  
the veil of smoke in front of Him ,—‘ *On a day we will fold up the  
heavens* ,<sup>2</sup> breathe thou forth a groan When the knowers of God 6  
live in Him, the Eternal, they cleave ‘ *behold* ’ and ‘ *He* ’ in two  
through the middle <sup>3</sup>

#### ON GOD AS FIRST CAUSE <sup>4</sup>

The course of time is not the mould whence issues His eternal  
duration, nor temperament the cause of His beneficence ,<sup>5</sup> without  
His word, time and temperament exist not, as apart from His favour  
the soul enters not the body This and that<sup>6</sup> both are wanting and 5  
worthless , that and thus both are foolish and impotent ‘ Old ’ and  
‘ new ’ are words inapplicable to His essence , He is, for He consists  
not of any existences except Himself His kingdom cannot be known  
to its limits, His nature cannot be described even to its beginning ,  
His acts and His nature are beyond instrument and direction, for  
His Being is above ‘ *Be* ’ and ‘ *He* ’ <sup>7</sup>

Before thou wert in existence a greater than thou for thy sake  
brought together the causes that went to form thee , in one place 10

<sup>1</sup> L says نور is for نور, and B that this again is for نور. This seems  
highly improbable I think it stands for هود

<sup>2</sup> Qur 21 103

<sup>3</sup> Hā and Hā words which are instruments of praise and useful as  
such for the specification and presentation of Him But the true āri/ has an  
abode beyond these which he cleaves in two and beyond which he passes L

<sup>4</sup> With the exception of H all MSS and editions used by me have as title  
في التبرية On Holiness which is inapplicable H has في العدم in the  
red ink used for the headings followed by والتبرية in black by another  
hand I have adopted في القدم, with قدم in the meaning of precedence  
priority here precedence in point of time and causation

<sup>5</sup> ‘ His beneficence is not due to His natural disposition is not something  
as to which He has no choice it is His free choice He being absolute master  
as regards His actions If He wills He does it and if He wills He leaves it  
undone ’ ’ L

<sup>6</sup> The revolution of time and natural disposition or human nature as  
the authors of events

<sup>7</sup> Be ’ the creative word God s instrument of creation

under the heavens by the command and act of God were the four temperaments prepared,<sup>1</sup> their gathering together is a proof of His power, His power is the draughtsman of His wisdom. He who laid down the plan of thee without pen can also complete it without colours, within thee, not in yellow and white and red and black,<sup>2</sup> God has portrayed His work, and without thee He has designed  
 15 the spheres of what '—of wind and water and fire and earth. The heavens will not for ever leave to thee thy colours—yellow and black and red and white,<sup>3</sup> the spheres take back again their gifts, but the print of God remains for ever,<sup>4</sup> He who without colours drew thy outlines will never take back from thee thy soul. By His creative power He brought thee under an obligation for His grace has made thee an instrument of expression of Himself, He said 'I was a hidden  
 20 treasure, creation was created that thou mightest know me,<sup>5</sup> the eye like to a precious pearl through *kāf* and *nūn*. He made a mouth filled with *Yā Sīn*<sup>6</sup>

<sup>1</sup> The four temperaments which enter into man's nature in accordance with the preponderance of one or other of which his natural disposition manifests itself

<sup>2</sup> But in the soul of man which is incorporeal not material. I. The colours represent the four humours: yellow bile, phlegm, blood and black bile. B.

<sup>3</sup> *sup* i.e. thy bodily life.

<sup>4</sup> i.e. the incorporeal soul remains c/ three lines back.


<sup>5</sup> *Mc* هو lit. I c/ p 4 l 22. He nom. for accus. The reference is to the tradition according to which God said: *I was a hidden treasure and I desired to become known and I created creation that I might be known.*

<sup>6</sup> *Kāf* and *nūn* are the letters of the word *kun*. *Be* by which God created all things. *yā* and *sīn* are the names of two letters of unknown significance which stand at the beginning of the 36th sūra of the Qur'ān and give their name to the sūra. The sūra *Yā Sīn* is held in great honour as being according to a tradition of Muḥammad the heart of the Qur'ān. The meaning of this line is not clear to the commentators who (reading *يُور*) translate in various ways: (a) made the eye a mouth full of *Yā Sīn*, 'eye and mouth resembling each other, one being guarded by a row of teeth, the other by a row of eyelashes, both of which moreover resemble the letter *sīn* (س) in being a row of projections; (b) or construing similarly the meaning may be that when the mouth full of teeth is viewed by the eye, the latter by reflection of the precious pearl of the teeth becomes full of *Yā Sīn*, (c) or 'the mouth filled with *Yā Sīn* was made through its precious pearls by the creative word *kun* (a delight) to the beholding eye; (d) or by the eye man may be meant who

Sew no purse and tear not thy veil, hck no plate and buy not blandishment <sup>1</sup> All things are contraries, but by the command of God all travel together on the same road, in the house of non existence <sup>7</sup> the plan of all is laid down for all eternity by the command of the Eternal, four essences, through the exertion of the seven stars, become the means of bodying forth the plan <sup>2</sup> Say The world of evil and of good <sup>3</sup> proceeds not except from Him and to Him, nay, is Himself All objects receive their outline and forms from Him, their material basis as well as their final shape <sup>4</sup> Element and material <sup>5</sup> substance, the form and colours clothing the four elements,—all things know as limited and finite as but a ladder for thy ascent to God

#### ON PURITY OF HEART <sup>5</sup>

Then, since the object of desire exists not in any place, how canst thou purpose to journey towards Him on foot? The highroad by which thy spirit and prayers can travel towards God lies in the polishing of the mirror of the heart The mirror of the heart becomes <sup>10</sup> not free from the rust of infidelity and hypocrisy by opposition and hostility the burnisher of the mirror is your steadfast faith, again, what is it? It is the unsullied purity of your religion To him in

is the eye by which God is seen as Rūmī says Man is the eye which sees the eternal light Among so many I may perhaps add another reading with ع  the meaning may be that through His creative power He made of the eye in its purity and clearness like a precious pearl a mouth full of the sūra Yāsin i.e. of praise the eye receives the manifestation of God as revealed in creation and praises Him

<sup>1</sup> Purse stands for a lust after the arguments of philosophers and sages veil is belief and faith the plate is that of the defiled and polluted fragments that is the sayings of the so called wise and blandishment represents the deceits and decoys of these L

<sup>2</sup> The influence of the planets on the elements results in the formation of the three classes of natural objects animal vegetable and mineral Cf Gibb p 48

<sup>3</sup> Of darkness and of light or the present world and that which is to come L

<sup>4</sup> Body is compounded of matter *hayūle* (هـ ي ا ل هـ) and form the compound here is called *paskar* the final shape Cf Gibb, p 45

<sup>5</sup> Adopting an emendation of M's title which is the only one which has any reference to the subject-matter

whose heart is no confusion the mirror and the form imaged will not appear as the same thing, although in form thou art in the mirror, that which is in the mirror is not thou,—thou art one, as the mirror  
 15 is another The mirror knows nothing of thy form, it and thy form are very different things, the mirror receives the image by means of light, and light is not to be separated from the sun,—the fault, then, is in the mirror and the eye <sup>1</sup>

Whoso remains for ever behind a veil, his likeness is as the owl and the sun If the owl is incapacitated by the sun, it is because of its own weakness, not because of the sun, the light of the sun is spread throughout the world, the misfortune comes from the weakness of the bat's eye

20 Thou seest not except by fancy and sense, for thou dost not even know the line, the surface and the point, <sup>2</sup> thou stumblest on this road of knowledge, and for months and years remainest tarrying in discussion, but in this matter he utters only folly who does not know the manifestation of God through his incarnation in man  
 8 If thou wishest that the mirror should reflect the face, hold it not crooked and keep it bright for the sun, though not niggardly of his light, seen in a mist looks only like glass, and a Yūsuf <sup>3</sup> more beautiful than an angel seems in a dagger to have a devil's face Thy dagger will not distinguish truth from falsehood, it will not serve thee as a  
 5 mirror Thou canst better see thy image in the mirror of thy heart than in thy clay, break loose from the chain thou hast fettered thyself with,—for thou wilt be free when thou hast got clear from thy clay, since clay is dark and heart is bright, thy clay is a dustbin and thy heart a rose-garden Whatever increases the brightness of thy heart brings nearer God's manifestation of Himself to thee, because Abū Bakr's purity of heart was greater than others' he was favoured by a special manifestation <sup>4</sup>

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<sup>1</sup> The fault which occasions this confusion between mirror and object imaged cannot be in the light, which coming from the sun is pure and faultless

<sup>2</sup> Thou knowest not the very elements of geometry and of common knowledge how then canst thou attain to a knowledge of God whom thought and sense cannot find out? L

<sup>3</sup> Yūsuf or Joseph is the type of beauty among Muslims

<sup>4</sup> Referring to the following tradition "Said the Prophet (may God

ON THE BLIND MEN AND THE AFFAIR OF THE ELEPHANT <sup>1</sup> 10

There was a great city in the country of Ghūr, in which all the people were blind. A certain king passed by that place, bringing his army and pitching his camp on the plain. He had a large and magnificent elephant to minister to his pomp and excite awe, and to attack in battle. A desire arose among the people to see this monstrous elephant, and a number of the blind, like fools, visited it, 15 every one running in his haste to find out its shape and form. They came, and being without the sight of their eyes groped about it with their hands, each of them by touching one member obtained a notion of some one part, each one got a conception of an impossible object, and fully believed his fancy true. When they returned to the people 20 of the city, the others gathered round them, all expectant, so misguided and deluded were they. They asked about the appearance and shape of the elephant, and what they told all listened to. One 9 asked him whose hand had come upon its ear about the elephant, he said, It is a huge and formidable object, broad and rough and spreading, like a carpet. And he whose hand had come upon its trunk said, I have found out about it, it is straight and hollow in the middle like a pipe, a terrible thing and an instrument of destruction. And he who had felt the thick hard legs of the elephant said, As I have 5 it in mind, its form is straight like a planed pillar. Every one had seen some one of its parts, and all had seen it wrongly. No mind knew the whole,—knowledge is never the companion of the blind, all, like fools deceived, fancied absurdities.

Men know not the Divine essence, into this subject the philosophers may not enter.

ON THE ABOVE ALLEGORY <sup>2</sup>

One talks of 'the foot', the other of 'the hand', pushing beyond all limits their foolish words, that other speaks of 'fingers' and 'change

pour blessings on him and his family and preserve him), O Abū Bakr God has given thee his greatest blessing. He said, What is his greatest blessing? He replied, Verily God manifests himself to everybody in general but He manifests himself specially to thee' L

<sup>1</sup> For a verse translation of this story, see Prof Browne's 'A Literary History of Persia,' vol ii, p 319

<sup>2</sup> H's title That found with variations in other MSS, was probably



of place' and 'descending', and of His coming as an incarnation. Another considers in his science His 'settling himself' and 'throne' 15 and 'couch', and in his folly speaks of 'He sat' and 'He reclined', making of his foolish fancy a bell to tie round his neck. 'His face' says one, 'His feet' another, and no one says to him, 'Where is thy object?' From all this talk there comes altercation, and there results what happened in the case of the blind men and the elephant.

Exalted be the name of Him who is exempt from 'what' and 'how'! the livers of the prophets have become blood! Reason

originally a pious annotation in the margin. In A it runs: *On the Istiwā verily it is in accordance with reason and its manner unknown and belief in it is commanded by authority.* The chapter is an attack upon the anthropomorphists whose arguments were drawn from the many allusions in the Qur'ān to God's bodily members: His face, hands, feet, etc. and also especially from the word *istawā* (infīn *istiwā*) translated as 'He sat', 'settled himself' on the throne, or 'He ascended the throne' (v. ant. p. 519 sqq.). These passages were a perpetual source of dispute in Islām: see on the early disputes of the orthodox with the Mu'tazilites on this subject Macdonald's

Development of Muslim Theology and Jurisprudence, p. 145, and for the way in which the *istiwā* was explained c/ the creed composed by al-Ghazzālī given in the same book, p. 301. He is seated firmly upon his throne after the manner which He has said, and in the sense in which he willed a being seated firmly, which is far removed from contact and fixity of location and being established and being enveloped and being removed. The throne does not carry Him, but the throne and those that carry it are carried by the grace of his power and mastered by his grasp. He is above the throne and the heavens and above everything unto the limit of the Pleiades with an above-ness which does not bring Him nearer to the throne and the heavens just as it does not make Him further from the earth and the Pleiades. For Malik b. Anas a dictum upon the *istiwā* v. op. cit. p. 186.

L. furnishes us with an example of the means used in the interpretation of these passages inasmuch as he translates *istiwā* as equivalent to *istilā* i.e. the possession of absolute power, and says that the reason why the throne is mentioned (in the passages of the Qur'ān where, according to the usual translation, we read that *God sat upon the throne*) as being that over which God has absolute power is that the throne is the greatest and mightiest thing of all creation. Sanā'i himself v. text is content simply to say that the passages are allegories.

i.e., the prophets are in deep affliction because even they have not attained to the heights of the knowledge of God. Cf. p. 3, l. 18.

hamstrung by this saying,<sup>1</sup> the sciences of the learned are folded up All have come to acknowledge their weakness, woe to him 20 who persists in his folly<sup>1</sup> Say, It is allegorical, depend not on it, and fly from foolish conceptions The text of the Qur'ân—we believe it all, and the traditions—we admit the whole of them<sup>2</sup>

## OF THOSE WHO HEED NOT

10

A discerning man questioned one of the indifferent whom he saw to be very foolish and thoughtless, saying, Hast thou ever seen saffron, or hast thou only heard the name<sup>2</sup> He said, I have it by me, and have eaten a good deal of it, not once only, but a hundred times and more Said the wise and discerning man to him, Bravo, 5 wretch<sup>1</sup> Well done, my friend<sup>1</sup> Thou knowest not that there is a bulb as well<sup>1</sup> How long wilt thou wag thy beard in thy folly<sup>2</sup><sup>3</sup>

He who knows not his own soul, how shall he know the soul of another<sup>2</sup> and he who only knows hand and foot, how shall he know the Godhead<sup>2</sup> The prophets are unequal to understanding this matter, why dost thou foolishly claim to do so<sup>2</sup> When thou hast 10 brought forward a demonstration of this subject, then thou wilt know the pure essence of the faith<sup>4</sup> otherwise what have faith and thou in common<sup>2</sup> thou hadst best be silent and speak not folly The learned talk nonsense all for true religion is not woven about the feet of everyone

ON THE STEPS OF ASCENT<sup>5</sup>

Make not thy soul's nest in hell, nor thy mind's lodging in deception, wander not in the neighbourhood of foolishness and 15

<sup>1</sup> i.e. the declaration of God as infinite and absolute

<sup>2</sup> So though we reserve the right of interpreting them as allegories

<sup>3</sup> Saffron is manufactured from the dried stigmas and part of the style of the saffron crocus about 4,300 flowers being required to give an ounce of saffron It has been used as a perfume a dye and a medicine as well as in cookery e.g. mixed with rice or in curries The point seems to be that the man knew nothing of saffron except its condition after having been prepared for use

<sup>4</sup> Again insisting that to conceive of God aright is the foundation of religion

<sup>5</sup> M's title the title, and the number and order of the lines differ considerably in the various MSS

absurdities, nor by the door of the house of vain imagining. Abandon vain conceits, that thou mayest find admission to that court, for that mansion of eternity is for thee, and this abode of mortality is not thy place, for thee is that mansion of eternity prepared,—abandon to-day, and give up thy life for to-morrow's sake. This world's evil and good, its deceit and truth are only for the ignoble among the sons of Adam.

- 20 To a high roof the steps are many,—why art thou contented with one step? The first step towards it is serenity, according to the attestation of the lord of knowledge,<sup>1</sup> and after it thou comest to the second step,—the wisdom of life, of form and matter.<sup>2</sup>
- 11 Know thou the truth,—that there is not in the world for the offspring of Adam a better staircase to mount the eternal heaven by, than wisdom and work. The wisdom of life makes strong the mind for both the upper and the lower abode, strive thou in this path and although thou do not so in that,<sup>3</sup> yet thou shalt not do amiss.
- 5 Whoso sows the seed of sloth, sloth will bring him impiety for fruit whoso took unto himself folly and sloth, his legs lost their power and his work failed. I know nothing worse than sloth, it turns Rustams into cowards. Thou wert created for work, and a robe of honour is ready cut for thee, why are thou content with tatters? Why wilt thou not desire those striped garments of Arabia? Whence wilt thou get fortune and kingdom when thou art idle sixty days a month?<sup>4</sup> Idleness in the day, and ease at night,—thou wilt hardly

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<sup>1</sup> i.e. Muhammad. Serenity is **حلم** more commonly mildness but v. *anf*, p. 11, l. 14 sq. The tradition runs: Exalted be Thou we praise Thee for thy serenity (or mildness) then for thy knowledge. exalted be Thou we praise Thee for thy clemency then for thy power. B.

<sup>2</sup> i.e. as I think 'the wisdom of this world'. I have ventured to read **حِلْمٌ وَ حِلْمٌ وَ حِلْمٌ** the reading of the MSS and lithographs. *O* **حِكْمَتِ حِلْمِ** three lines lower.

<sup>3</sup> 'This path the path of wisdom and work that the higher spiritual life

<sup>4</sup> Counting the nights as equal with the days for to the traveller on this road a night is equal to a day —nay, for the performance of acts of devotion and worship is brighter than the day,' L, who probably sees in the passage an exhortation to strenuous endeavour in the spiritual life, as B, who explains **حِكْمَتِ حِلْمِ** (l. 3) as 'spiritual wisdom, certainly does. I think however,

reach the throne of the Sasanians Know that handle of club and hilt of sword are crown and throne to kings who know not the moisture of weeping eyes,<sup>1</sup> but he who wanders about<sup>2</sup> after money and a meal cringes ignoble and vile before a clenched fist

Possessing knowledge, possess also serenity<sup>3</sup> like the mountain be not distressed at the disasters of fortune Knowledge without<sup>15</sup> serenity is an unlighted candle, both together are like the bee's honey, honey without wax typifies the noble, wax without honey is only for burning<sup>4</sup>

Abandon this abode of generation and corruption,<sup>5</sup> leave the pit, and make for thy destined home for on this dry heap of dust is a mirage, and fire appears as water The man of pure heart unites the two worlds in one, the lover makes but one out of all three abodes<sup>6</sup>

that the author intended a more earthly form of wisdom and work for so early a step in the ascent

<sup>1</sup> دم مع کدانه از چشم گریان gloss in I

<sup>2</sup> گرس with gloss in I گردون

Returning to the earlier division of the subject serenity حلم

v sup

<sup>4</sup> The intention apparently is to compare knowledge and serenity together to the honey comb and hence I read *چو شهید و رنهور* for *چو شهید و رنهور* (like honey and the bee) in the MSS and lithographed editions which I explains by saying that the comparison of knowledge and serenity to honey and bee comes about through the close connection and dependence between honey and bee knowledge being the wax of the unlighted candle serenity will be the honey the wax's complement in the honey comb and thus may be what is meant by saying that honey without wax *و مراهلر اصب* (L *اهلر* gloss on *اگراد*) typifies the noble minded who are above base cares or free from low anxieties

<sup>5</sup> Cf p 216

<sup>6</sup> The line here put at the end of the chapter is evidently out of place where it is found (after p 1119) in the MSS The two worlds are this and the next the three abodes according to B are *nāsūt malakūt* and *yabarūt* the worlds of mankind of angels and of might The five worlds of the Sūfīs also sometimes reckoned as three or two are five different planes of existence which loses in true Being as it descends V Gibb pp 54—56 L however supposes it possible from the reduplication of *دو* that by *دودو عالم* is meant the four worlds of *nāsūt malakūt yabarūt* and *lāhūt* (Godhead)

Whoso is fenced around by divine aid, a spider spreads its web before him,<sup>1</sup> a lizard utters his praise, a serpent seeks to please him  
 12 His shoe treads the summit of the throne, his ruby lip is the world's

and similarly by *سنة من ذل* the ten stages of repentance thanksgiving and patience fear and hope poverty and piety truth and sincerity consideration and contemplation reflection and deliberation the acknowledging of the Unity and resignation love and desire and the remembering of death The meaning of the line he states lies in the implication of the speed attributed to the traveller It seems more probably to mean that all conditions whatever are alike to the saint and lover who find heaven every where Lover as usual in its mystical sense

<sup>1</sup> Referring to an incident in the flight of Muhammad and Abū Bakr to Medina during the search they took refuge in a cave on the mountain of Abū Qubais near Mecca in front of which a spider weaved its web The searchers supposing that the spider's web indicated that no one had entered the cave for some time passed on without exploring it L

<sup>2</sup> L explains these allusions The lizard is a reference to the story told in Mir Jamālū d Dīn's *Rau'at al-Ahbab* on the authority of b Abbās and Abdullāh b Umar that an Arab hunter had caught a lizard which he was taking home to kill and eat Passing a number of people he was told on enquiring This is Muhammad b Abdullāh who claims to be a prophet He entered the crowd and addressed Muhammad O Muhammad I swear by Iāt and Uzra that I will not believe in thee till this lizard believes in thee and threw down the lizard before him As it was running away Muhammad said O lizard approach The lizard turned and in clear Arabic said *Labbaika wa sa daika* Muhammad asked Whom dost thou worship It answered That God whose throne is in the heavens whose power is in the earth whose wax is in the sea whose mercy is in Paradise and whose torment and punishment is in Hell Muhammad asked Who am I? The lizard answered The messenger of God and seal of the prophets all who believe in thee shall find felicity and salvation and all who call thee liar shall perish The hunter was astonished and said I seek no other sign and acknowledged the one God and Muhammad as his messenger

The snake refers to the story told by traditionists and biographers that as Muhammad was returning with his army from Tabūk a large and terrible snake came out into the road The men were much frightened and Muhammad himself was careful to keep his camel away from it The snake went off and as it did so raised its head turned towards them and lowered its head again Muhammad said This is one of the jinn who came to me and listened to the Qur'ān (referring to his journey back from Iā'if after his

fitting ornament, in his mouth poison becomes sugar, <sup>1</sup> in his hand a stone becomes a jewel <sup>2</sup> Whoso lays his head on this threshold places his foot on the head of things temporal, wise reason is powerless to explain these things, for all are powerless who come not to this door I fear that through thy ignorance and folly thou wilt one day <sup>5</sup> be left helpless on *Ṣirāṭ*, <sup>3</sup> thy ignorance will deliver thee to the fire, see how it is administering the soporific lettuce <sup>4</sup> and poppies to thee

Thou hast seen how in the middle of a morsel of food that one eats there will appear a grain of wheat, which has survived the attack of locust, and bird, and beast, has seen the heat of heaven and the glow of the oven, and remained unchanged under thy millstone Who preserved it? God, God He is a sufficient protector for thee,— <sup>10</sup> for possessions and life and breath thou art of His creation that is

rejection thereof) it came to greet me as we passed its dwelling now it greets you return the salutation They did so and Muhammad said Love the servants of God whoever they are

<sup>1</sup> Referring to the story of Muhammad's being given poisoned meat by a Jewess of *Khaybar* I also in this connection relates how in the wars of Abū Bakr's caliphate when *Khālid b. Walid* was besieging a certain fort an aged man named *Abū l Masūh* came to treat with him *Khālid* seeing something in his hand asked what it was and was told by *Abdu l Masūh* that it was poison which he intended to take in case *Khālid*'s answer was unsatisfactory rather than be the bearer of bad news to his people *Khālid* asked for it and on obtaining it swallowed it after remaining in a swoon for an hour he recovered L also relates how *Umar* on receiving a phial of poison from the Roman Emperor swallowed it in Muhammad's presence without receiving any harm

<sup>2</sup> As in many instances in the lives of the saints For example *Jalālu d-Dīn Rūmī* in an assembly of dervishes took up a handful of earth and threw it onto the drum of the dervish who was dancing in ecstasy whereon his drum became full of gold Says the author of the *Kashf ul Mahjūb* I asked *Imām Abū l Qāsim Qushairī* concerning the commencement of his ecstatic experiences He said I one day wanted a stone for the window of my house and every stone I picked up became a gem And such things are common in the experiences of the saints L

<sup>3</sup> The bridge finer than a hair and sharper than a sword laid over the midst of hell over which all must pass after the judgment and from which the wicked missing their footing will slip down into hell

<sup>4</sup> **كوكى** a herb which induces prolonged sleep in its medical properties cold and dry L

enough If thou procurest dog and chain thou canst overcome the antelope of the desert, and in thy trust and sincere belief in this thou art free from anxiety as regards a maintenance and livelihood I say to thee,—and with reason and judgment, so that thou mayst not shut the door of thine ear against my words,—Thy trust in dog and  
 15 chain I see is greater than in the All hearing and All seeing, the light of thy faith, if standing on this foundation, is given over to destruction by a dog and a thing of iron

#### THE PARABIE OF THOSE WHO GIVE AIMS

A certain wise and liberal man gave away so many bags of gold before his son's eyes that when he saw his father's munificence he broke forth into censure and remonstrance saying Father, where is  
 20 my share of this ? He said O son in the treasury of God I have given to God thy portion leaving no executor and none to divide it with thee, and He will give it thee again

He is Himself our Provider and our Master shall He not suffice us, both for faith and worldly goods ? He is no other than the disposer  
 13 of our lives He will not oppress thee,—He is not of those To every one He gives back seventy fold and if He closes one door against thee, He opens ten

#### ON THE CAUSE OF OUR MAINTENANCE

Seest thou not that before the beginning of thy existence God the All wise, the Ineffable when He had created thee in the womb gave  
 5 thee of blood thy sustenance for nine months ? Thy mother nourished thee in her womb then after nine months brought thee forth that door of support He quickly closed on thee, and bestowed on thee two better doors, for He then acquainted thee with the breast—two fountains running for thee day and night He said, Drink of these both *eat and welcome*, for it is not forbidden thee When after two years  
 10 she weaned thee, all became changed for thee, He gave thee thy sustenance by means of thy two hands and feet,—‘Take it by means of these, and by those go where thou wilt’ If He closed the two doors against thee, it is but right, for instead of two, four doors have appeared,—‘Take by means of these, by those go on to victory, go seek thy daily bread throughout the world’

When suddenly there comes on thee thy appointed time, and the things of the world all pass away, and the two hands and feet fail in their office, to thee in thy helpless state He gives an exchange for these four Hands and feet are shut up in the tomb, and eight 15 heavens become thy fortune eight doors are opened to thee, the virgins and youths of Paradise come before thee, that going joyfully to any door thou wilt thou mayest lose remembrance of this world

O youth, hear this saying and despair not of God's bounty If God has given thee knowledge of Himself and put belief within thy heart, the robe of honour<sup>1</sup> which is to thee like thy wedding garment 20 He will not take from thee on the day of resurrection If thou hast neither learning nor gold, yet hast this, thou wilt not be destitute He will bring thee to glory,—thou shalt not be disgraced He will set thee in honour —thou shalt not be despised Thy possessions,— 14 give not thy soul to their keeping what He has given thee hold thou fast to that Thou layest up treasure —thou shalt not see it again , if thou gavest it to Him, He would give it thee again Thou puttest gold in the fire —it burns up the dross so He burns thy pure gold , when He has burnt out the bad, the good He gives to thee fortune bends down her head to thee from the skies The more enduring the 5 benefit afforded by the fire, the kinder on that account is He who kindles the fire , thou knowest not what is good nor what bad , He is a better treasurer for thee than thou for thyself A friend is a serpent , why seekest thou his door ?<sup>2</sup> the serpent is thy friend , why fleest thou from it in terror ?

O seeker of the shell of the pearl of '*Unless*' , lay down clothing and life on the shore of '*Not*'<sup>3</sup> God's existence inclines only towards him who has ceased to exist non existence is the necessary provision for the journey Till in annihilation thou lay aside thy cap<sup>4</sup> thou 10 wilt not set thy face on the road to eternal life , when thou becomest nothing, thou runnest towards God the path of mendicancy leads up

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<sup>1</sup> i.e. belief religion (Kloss in 1)

<sup>2</sup> The line amplifies the preceding thou knowest not what is good nor what bad<sup>3</sup>

<sup>3</sup> '*Unless* and '*Not*' to imply affirmation and negation i.e. first enter the world of annihilation that so thou mayest find the jewel of eternal life' B

<sup>4</sup> On the metaphor of the cap cf p 57 l 5 sqq



to Him If fortune crushes thee down, *the most excellent of Creators* will restore thee Rise, and have done with false fables *forsake thy ignoble passions and come hither* <sup>1</sup>

### OF THE RIGHT GUIDANCE <sup>2</sup>

- 15 Every indication of the road thou receivest O darwish count it a gift of God not thine own doing He is the cause of the bestowal of benefits He it is to whom the soul is guided,<sup>3</sup> and He its guide Recognise that it is God's favour guides thee on the path of duty and religion and His ordinance, not thine own strength He is the giver of the light of truth and instruction both Guardian of the world and its Observer too He is kinder than mother and father He it is who shall guide thee to Paradise
- 20 Because of the unbelief of the people He made us our religion He made us see clearly in the darkness See the favour of God the Guider <sup>4</sup> for out of all creation He made man His chosen His majesty needs not saint nor prophet for the enlightening of male or
- 15 female for the guidance of the six princes He made a cat a prophet a dog a saint <sup>5</sup> Whoso comes to Him and lends his ear comes not of

<sup>1</sup> A saying of Man ūr Hallāj who when asked by a certain person to show him the way to God replied *Forsake thy passions and come hither* I

<sup>2</sup> The order of the text for a considerable number of pages is here obviously confused I have tried to bring it somewhat nearer to a logical sequence but there are several short passages interspersed which appear to have no connection with this part of the book these I have grouped together later

<sup>3</sup> مہندی according to L meaning مہندی الیہ the thing to which one is guided and not as it literally should be guided unless it be so construed the meaning is not clear *but God knows best*

<sup>4</sup> L gives the following stories here condensed in illustration of this line The six princes are six of the seven Companions of the Cave the seventh being a shepherd's son who joined them under the following circumstances Decianus was a tyrannical governor of Ephesus who laid claim to Godhead these six princes sons of rulers of Syria and Yaman had been sent to do service in his court by their fathers that they themselves might escape his tyranny One day two cats fighting together on the roof fell down in front of him this so terrified him that he almost lost his senses The young men reasoning

How can he be a God who fears a cat? fled from the court and meeting a shepherd who joined them on hearing their story were taken by him into a cave The dog Qumir accompanied them and was endowed with human speech For their long sleep v Qur 18 and for the amplifications of the story

himself, but His grace leads him, His grace will guide thee to the end, and then the heavens will be thy slave. Know that it is He who makes the soul prostrate itself, as even through the sun the clouds give bounteous rain.<sup>1</sup>

[ON THE SURRENDER OF THE SELF]<sup>2</sup>

Dost thou desire thy collar of lace to be washed, then first give<sup>3</sup> thy coat to the fuller. Strip off thy coat, for on the road to the King's

in the commentators of the notes in Sale. The cat continues L was a prophet in the sense of acting as a warning to the six turning them towards the true God and strengthening their belief in Him and the dog of the text is the dog who was their companion in the cave.

Or says he the reference may be to the six guests of Shaykh Akhi Farj Zanjāni who had a cat which on the arrival of visitors used to mew once for each person and the servant used accordingly to put one cup for each mew. One day there was one person too many for the number of places set whereon the cat came in smelt at each one and made urine against one of them. On investigation this one was found to be an unbeliever. This same cat was present one day when a black snake fell into the cauldron where milk and rice were cooking the attendant took no notice of the cat's mewing and evident perturbation and finally the cat jumped into the cauldron and died. On emptying it the snake was discovered.

The dog he continues may be the one of the following story. Shaykh Najm al-Dīn Kibrī of Naishāpūr was one day discussing with his disciples the story of the Cave and the dog of the sleepers. One of the circle Shaykh Saḍd al-Dīn Hamawī chanced to wonder in himself if in that company there were any one whose companionship could make an impression on a dog (as association with those seven pious men was supposed to have affected their dog). Knowing by his miraculous gifts what was passing in his mind Shaykh Najm al-Dīn rose and went to the door of the cell a dog came up to him and wagged its tail. The Shaykh looked at it whereon its nature became changed it became beside itself left the city went to the graveyard and there rubbed its head on the ground. Wherever it went subsequently fifty or sixty dogs accompanied it in silence and great respect. It lived a long time thus and finally died.

<sup>1</sup> The comparison is with the clouds prostrating themselves on the earth at rain. حود = abundant rain. خود = liberality. While the latter is the appropriate rhyme to the preceding heimstich probably both senses were present in the author's mind.

<sup>2</sup> There is no title in the original which fits this section which appears as part of a long chapter entitled Also of the Right Guidance.

<sup>3</sup> ر, lace border hem or other ornament of gold or silk round the edge or collar of a garment (gloss in B گریبان). L and others read

gate there are many to tear it At the first step that Adam took, the wolf of affliction tore his coat when Cain became athirst to oppress, did not Abel give up his coat and die ? Was it not when Idrīs<sup>1</sup> threw off his coat that he saw the door of Paradise open to him<sup>2</sup> When the Friend of God remorselessly tore their garments<sup>3</sup> from star and moon and sun, his night became bright as day, and the fire of Nimrod became a garden and a rose-bower Look at Solomon, who in his justice gave the coat of his hope to the fuller<sup>4</sup> jinn and men, birds and ants and locusts, in the depth of the waters of the Red Sea, on the tips of the branches, all raised their face to him, 15 all became subservient to his command when the lustre of his nature had been burnt in the fire of his soul<sup>5</sup> the heavens laid his body on the back of the wind<sup>6</sup>

When the venerable Moses, reared in sorrow turned his face in grief and pain towards Midian in bodily labour he tore off the coat from his anguished heart For ten years he served Shu'ayb<sup>6</sup> till the door of the invisible was opened to his soul His hand became

سب for شدت mislaid perhaps by س, which also means bow string پرسش is used here and in subsequent lines for the garment of borrowed existence and pride and self the section thus inculcates the giving up of the world and of self in order to obtain an enduring honour and distinction

<sup>1</sup> A prophet mentioned twice in the Qur'ān and identified with Enoch

<sup>2</sup> Of borrowed existence and saw the heavenly bodies for what they were The Friend of God is Abraham for the story of how he rebuked the idolatry of his people and for so doing was thrown by Nimrod into a fire which was powerless to harm him see Qur 6 74 82 19 42 21 21 52 7) and the commentators thereon *ap* Sale and for the Jewish origin of the stories *cf* Geiger's Judaism and Islam Eng tr Madras 1898 pp 96 sqq

This example does not seem to be quite on all fours with the preceding and succeeding since Abraham is here said to have torn their coats from sun moon and stars

<sup>3</sup> The act of renunciation here referred to may be Solomon's slaughter of a thousand mares which he was inspecting one afternoon and in doing so forgot the afternoon prayers In his repentance he slew all the horses and God thereupon gave him power over the wind which travelled wheresoever he commanded it

<sup>4</sup> i.e. when he repented

<sup>5</sup> See, for Solomon Qur 21 81 82 27 15-40 38 29-39 34 11 13

<sup>6</sup> So Jethro is called by the Muslims

bright as his piercing eye, he became the crown on the head of the men of Sinai<sup>1</sup>

When the Spirit,<sup>2</sup> drawing breath from the spiritual ocean had 20 received the grace of the Lord, he sent his coat to the cleanser of hearts at the first stage of his journey. He gave brightness to his 16 soul, He gave him kingship even in childhood. By the Eternal Power, through encouragement in secret and grace made manifest he lost the self, the leprous body became dark again through him as the shadow on the earth, the blind eye became bright as the steps of the throne. Whoso like him seeks neither name nor reputation, can produce ten kinds (of food) from one jar. A stone 5 with him became fragrant as musk. the dead rose to living action and spoke. By his grace life broke forth in the dead earth of the heart, by his power he animated the heart of the mire.<sup>3</sup>

When predestined fate had closed the shops and the hand of God's decree lay in the hollow of non existence<sup>4</sup> the world was full of evil passions. the market full of ruffians and patrols. Then He sent a vicegerent into this world to abolish oppression. when he 10

<sup>1</sup> I suppose the men of Sinai to be a number of people whom Moses took up the mountain with him that they might observe what happened. This however would seem to be at variance with the *Qur ān* and commentators and I should prefer to refer the hemistich to *Qur 3 75* and the commentators thereon who say (*ap Sale ad loc*) that the souls of all the prophets even of those who were not then born were present on Mount Sinai when God gave the law to Moses and that they entered into the covenant here mentioned with him. a story Sale says borrowed by Muhammad from the talmudists. I find no reference to it in Gieger.

The white hand of Moses in the previous hemistich is referred to in *Qur 7 10*. In the line which introduces this passage Moses is called *Kalim* that is *Kalimu llāh* the speaker with God as often by the Muslims.

<sup>2</sup> i.e. of God that is Jesus.

<sup>3</sup> The miracles of Jesus do not figure largely in the *Qur ān* v 3 43—46 and 5 112—115. The last hemistich refers to 3 43. *I will create for you out of clay as though it were the form of a bird and I will blow thereon and it shall become a bird by God's permission.* The commentators state that the bird was a bat for the circumstances v Sale note *ad loc*. Hughes *Dict of Islam* s.v. Jesus (Christ, III). The miracles of Jesus as also for the raising of the dead. For the miracle of the provision of various kinds of food and the table sent down from heaven, Hughes l.c. and Sale note on *Qur 5 112*.

<sup>4</sup> Referring to the *sifrat* or interval between Jesus and Muhammad L.

appeared from mid heaven <sup>1</sup> fervid <sup>2</sup> in soul and pure in body, he wore no coat on the religious path then what could he give to the fullers of the land <sup>3</sup> When he passed from this mortal state to eternal life he became the ornament and glory of this perishable world

### IN HIS MAGNIFICATION

- When He shows His Nature to His creation, into what mirror  
 15 shall He enter <sup>4</sup> The burden of proclaiming the Unity not every one bears the desire of proclaiming the Unity not everyone tastes In every dwelling is God adored but the Adored cannot be circumscribed by any dwelling The earthly man accompanied by unbelief and anthropomorphism wanders from the road on the road of truth thou must abandon thy passions —rise and for sake this vile sensual nature when thou hast come forth from Abode and Life then through God, thou wilt see God <sup>5</sup>
- 20 How shall this sluggish body worship Him or how can Life and Soul know Him <sup>6</sup> A ruby of the mine is but a pebble there the soul & wisdom talks but folly there Speechlessness is praise,—enough of thy speech babbling will be but sorrow and harm to thee,—have done <sup>7</sup>
- 17 His Nature to one who knows Him and is truly learned is above *Hou* and *What* and *Is it not* and *Why* His creative power is manifest the justice of His wisdom His wiath is

<sup>1</sup> آسمان دل is mid heaven a star the earth I have taken آسمان دل in the same sense reading it without the *izāfat* the *ن* being fully pronounced and followed by the *nim fatħa*

<sup>2</sup> lit drunk i.e. with the love of God

<sup>3</sup> The elders of his family and tribe B The meaning is that he never possessed any self of which the tribulations he experienced at the hands of his tribe could deprive him

<sup>4</sup> i.e. how can He manifest Himself so as to be comprehensible <sup>7</sup>

<sup>5</sup> The texts insert before the last line a line which runs Abode and Life both art Thy servants Thy stewards and attendants which I take to be a loss perhaps of Indian origin because of the address to God in the second person and the use of the foreign word *کونوال* Attendants' *نفس شمار* i.e., those who are in such close attendance that they count their master's breaths awaiting his orders

secret, the artifice of His majesty<sup>1</sup> A form of water and earth is dazzled by His love, the eye and heart are blinded by His Nature Reason in her uncleanness, wishing to see Him says, like Moses 'Show me', when the messenger<sup>2</sup> comes forth from that glory 5 she says in its ear 'I turn repentant unto thee'<sup>3</sup> Discover then the nature of His Being through thy understanding<sup>4</sup> recite his thousand and one pure names It is not fitting that His Nature should be covered by our knowledge whatever thou hast heard, that is not He 'Point' and 'line' and 'surface' in relation to His Nature are as if one should talk of His 'substance' and 'distance' and 'six surfaces' the Author of those three is beyond place, the Creator of these three is not contained in time<sup>5</sup> No philosopher 10 knows of imperfection in Him while He knows the secrets of the invisible world He is acquainted with the recesses of the mind and the secrets of which as yet there has been formed no sketch upon thy heart

*Kāf* and *nūn* are only letters that we write but what is *ḥun* 'the hurrying of the agent of the divine decree' If He delays, or acts quickly it depends not on His weakness whether He is angry or placable depends not on His hate His causation is known to neither infidelity nor faith and neither is acquainted

<sup>1</sup> His creative power the origin and source of created things is a result of the justice of His wisdom and is apparent and His wrath is the artifice of His majesty and glory and is hidden outwardly it appears as glory and in reality it is wrath So L but in this case His majesty should be called the artifice of His wrath and not *vice versa*

<sup>2</sup> پیک *ḥun* B the invisible messenger Reason

<sup>3</sup> In its ear = in the ear of that glory For the words which Reason says to that glory will necessarily be said in the ear and in secret L The reference is to Qui 7 138 sq And when Moses came to our appointment and his Lord spake unto him he said O my Lord show me that I may look on thee He saith Thou canst not see me but look upon the mountain and if it remain steady in its place thou shalt see me but when his Lord appeared unto the mountain He made it dust and Moses fell down in a swoon And when he came to himself he said Celebrated be thy praise I turn repentant unto thee and am the first of those who are resigned

<sup>4</sup> Said ironically v next line

<sup>5</sup> The texts all have درون , but درون seems obviously required

15 with His Nature He is pure of those attributes the foolish speak of, purer than the wise can tell

Reason is made up of confusion and conjecture both lumping over the earth's face Conjecture and cogitation are no good guides wherever conjecture and cogitation are, He is not Conjecture and cogitation are of His creation <sup>1</sup> man and reason are His newly ripening plants Since any affirmation about His Nature is beyond man's province it is like a statement about his mother by a blind 20 man, <sup>2</sup> the blind man knows he has a mother, but what she is like he cannot imagine, his imagination is without any conception of what things are like of ugliness and beauty of inside and outside

In a world of double aspect such as this it would be wrong that 18 thou shouldst be He and He thou <sup>3</sup> If thou assert Him not, it is not well if thou assert Him it is thyself thou assertest not He If thou know not (that He is) thou art without religion and if thou assert Him thou art of those who liken Him Since He is beyond 'where and when how can He become a corner of thy thought? When the wayfarers travel towards Him they vainly 5 exclaim, Behold Behold' <sup>4</sup> Men of hawk like boldness are as

<sup>1</sup> And so must fall immeasurably short of Him

<sup>2</sup> According to B **بر دست** is equivalent to **بر یک فانی** an affirmation about God's nature by a mortal But the introductory **بر یک** is a difficulty which he does not explain Hence I have retained **بر یک** for which some texts have **هست** through assimilation to **دست** and have divided the words as **توئی هست** (**توئی** = foreign external)

<sup>3</sup> The full meaning of this and the following lines I explain thus — in this world of unreality with two faces and necessary duality it would be wrong with your borrowed existence and without discarding self to claim unity of existence with God and knowledge of Him If you assert not His necessary Existence and affirm not His Being in its oneness it is not well and you are an unbeliever whereas if you do this and assert His Existence whatever you assert is yourself and not He for He is above and free from anything you imagine and think And if you know not that there exists a God and take reason for guide you are without religion while if you assert it you are an anthropomorphist for He cannot be designated or described by any description and however you describe Him you fall into the error of likening Him'

<sup>4</sup> Vainly because He is not there

ringdoves in the street, a collar on their necks, uttering ' Where, Where ? ' 1

If thou wilt, take hope, or if thou wilt, then fear the All wise has created nothing in vain He knows all that has been done or will be done, thou knowest not,—yet know that He will assuage thy pain 2 In the knowledge of Him is naught better than submission, that so thou mayest learn His wisdom and His clemency Of His wisdom He has given resources to His creatures, the greater to him who has the greater need to all He has given fitting resources, for 10 acquiring profit and warding off injury What has gone, what comes, and what exists in the world, in such wise it was necessary bring not folly into thy conversation look thou with acceptance on His decrees

#### ON THE EARNEST STRIVING

When thou hast passed from Self to being naught, gird up the loins of thy soul and set forth on the road when thou standest up 15 with loins girt thou hast placed a crown on thy soul's head Set then the crown of the advance on the head of thy soul, let the foot that would retreat be the companion of the mire 3 though the thoughtless man laughs at this act yet the wise chooses no other course

Whoso turns not his face towards God all his knowledge and possessions deem thou an idol Who turns away his face from God's presence, in truth I call not him a man a dog is better than a worth 20 less man who turns away his face for a dog finds not its prey without a search A dog that lives in ease, 4 though it gets fat is not therefore more useful than a greyhound

1 کو کو Coo coo the sound of the doves as well as meaning ' Where where ' 7

2 L refers to the reading کرد گند and suggests کرد as equivalent to کردار he says the rhyme is defective if it be not adopted but the rhyme is defective in any case (گند and کند)

3 L gloss (under گل) سی the mire is the body opposed to the soul in the preceding hemistich

4 کُهدی is a place where straw is put for dogs etc



19 He will not take hypocrisy and deceit and lying,<sup>1</sup> but looks to a man's belief in the Unity and his sincerity The eye that is fixed on wisdom chooses the Truth, the pleasure regarding eye sees not the Truth False is what delights the eye, the Truth enters not among earthy thoughts<sup>2</sup> Infidelity and faith both have their origin in thy hypocritical<sup>3</sup> heart the path is long because thy foot delays were it not so the road to Him is but one step,—be a slave, and  
 15 thou becomest a king with Him Know that the different names of the colours are illusory, that thy sustenance is to be sought in the river of the Absolute Leave off thy talk and come to the pavilion loose thy heavy bonds from off thyself Perhaps thou hast not tasted the true faith hast not seen the face of truth and sincerity so that thou thoughtest the mystery was plain to be seen and things thou sawest plainly have been mysteries to thee I see in thee no rightness of belief, if there were I would be the true dawn of religion to thee —I would have made the path of the true faith plain to thee hadst thou not been a fool and a madman

[OF THE TRAVELLER ON THE PATH ]<sup>4</sup>

A man should be like Abraham, that through God his shadow may become a shady place<sup>5</sup> in fear of him<sup>6</sup> and by his teaching the universe dares to breathe Pharaoh is destroyed by the mighty aid of a Moses whom God assists

To the wayfarer towards God on the path of love His cheek is  
 15 the dawn of morning (who but He can tear away the veil by day

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<sup>1</sup> **مخبر** the commentators seem to have mistaken the meaning here giving as the equivalent **درة** which means an instrument of hitting and striking a wooden sword (B Q)

<sup>2</sup> The Truth in these lines ( **حق** ) may equally be rendered God or reality

<sup>3</sup> It of two colours

<sup>4</sup> This chapter can scarcely claim to be more than a series of short passages and single lines at variance with the context in which they stood and collected here as having somewhat in common with each other

<sup>5</sup> Perhaps referring to Abraham's being unharmed in Nimrod's fire these first three lines speak of the powers given by God to those who seek Him

<sup>6</sup> i.e. the seeker after God

or hang the veil by night ?)<sup>1</sup> His mind is snatched away from bonds of earth, the spiritual rule of the world is made manifest to him. He treads the Throne under his feet like a carpet, he is an owl, but bears with him a phoenix.<sup>2</sup> He becomes lord of this abode and that,<sup>3</sup> the loyal slave of God, the pure Intelligence reveals its face to man, and beautifies his body with its own light. The bounty of 20 God throws its shade over his heart, then he says *How He prolongs the shadow* ' <sup>4</sup> When his soul feels the touch of God ' *We make the sun* ' reveals its face to him.<sup>5</sup> The dumb all find tongues when 20 they receive the perfume of life from his soul.

In His path the lovers recite to their souls the verse '*Every creature on the earth is subject to decay* ' <sup>6</sup> the heavens, and the natural world and its varied colours seem vile to his perception. Whoso is turned away from this wine, for him all its fragrance and colour is destroyed, so that when with new ear thou shalt hear the shouts 5 of '*He is One, He has no partner* ' thou shalt no longer in madness desire the varied colours, even though thy Jesus be the dyer. Thou shalt take what thou wilt of the colours, put them into one jar, and bring them out again,—listen truly and not in folly, this saying is not for fools.—all these deceitful colours the jar of the Unity makes one colour. Then being now of one colour, all has become Him. 10 the rope becomes slender when reduced to a single strand.<sup>7</sup>

<sup>1</sup> The meaning may be that God is the light of the way, and the last line is possibly a parenthesis, the thought of which was prompted by the preceding.

<sup>2</sup> The owl is a bird of ill-omen, the phoenix ( *هوما* ) is a bird of happy omen, prognosticating a crown to every head it shades.

<sup>3</sup> of both worlds.

<sup>4</sup> Qur. 25: 47. *Hast thou not looked to thy Lord, how he prolongs the shadow?*

<sup>5</sup> Qur. 25: 48. *Then we make the sun a quide thereto, then we contract it towards us with an easy contraction.* Thus and the last quotation are part of a passage descriptive of God's benefits to man.

<sup>6</sup> Qur. 55: 26.

<sup>7</sup> *وپیئی تو* thy Jesus, paraphrased by B as *سنگ دل تو* thy stony heart.

<sup>8</sup> I suppose the meaning to refer to the simplification of phenomena—that they are more easily grasped when reduced to unity.

## [ON BEING SILENT]

The path of religion is neither in works nor words, there are no buildings thereon but only desolation. Whoso becomes silent to pursue the path, his speech is life and sweetness. If he speaks, it will not be out of ignorance and if he is silent it will not be from sloth, when silent he is not devising frivolity when speaking he scatters abroad no trifling talk.

- 15 Those fools, the thieves and pickpockets keep their knowledge to use in highway robbery <sup>1</sup>. Thou seest, O Master thou of many words that thou hadst better have light in thy heart than words when thou becomest silent thou art most eloquent but if thou speakest thou art like a captain of war <sup>2</sup>. 'Kun' consists of two letters both voiceless. Hū consists of two letters, both silent <sup>3</sup>. Doubt not concerning these words of mine open thine eyes pay heed for a little.
- 20 There exists the dog <sup>4</sup> and the stone the stove of the bath, and
- 21 the slave but thou art excellent like a jewel inside a casket <sup>5</sup>. The king uses his silver for his daily needs but his ruby he keeps for his treasure house silver is evil in its own ill starred nature, the ruby is joyous because it is full of blood within <sup>6</sup>.

The family of Barmak <sup>7</sup> became great through their liberality they were, so to say close companions of generosity. Though fate

<sup>1</sup> The fools are the learned and the philosophers

**بطریق** a commander of ten thousand. I and B interpret in this sense, meaning perhaps blustering inconsequentially. (B **هرزه سرای**). Or **بطریق** = a patriarch. B Q gives **محققہ برسان** a theologian of the Christians and so from the Muslim point of view a vain babbler.

<sup>2</sup> **Kun** is Be the word used at the creation. **Hū** is Ho (God is wind sound voice tone so **بی هوا** silent. The commentators give no real help on this line it seems to imply that the mightiest existences and actions do not require speech.

<sup>4</sup> The following fragments do not appear to have their place in any of the chapters near which they are found in the texts.

<sup>5</sup> Dog and stone are of His creation the stone being created for driving off the dog and so the stove of the bath and the slave are of His creation the slave to light the fire of the stove but thou who art of the most excellent of the marvels of God art like only to a ruby deposited with care in casket " B

<sup>6</sup> The commentators give no help as to the meaning of the passage

<sup>7</sup> The Barmecides who attained to great power in the reign of Hārūn al Rashid

pronounced their destruction, their name endures, indestructible as the spirit The people of this generation, though amiable, are im-  
 pudent as flies and wanton, in word they are all sweet as sugar,  
 but when it comes to generosity, they tear men's hearts and burn  
 their souls <sup>1</sup>

When He had adorned thy soul within thee, He held up before thee the mirror of the light, till pride made thee quick to anger, and thou lookedst upon thyself with the evil eye <sup>2</sup>

He has balanced day and night by the ruler of his justice, not by chance or at random <sup>3</sup>

While Reason digs for the secret, thou hast reached thy goal on 10 the plain of Love <sup>4</sup>

The heart and soul of the seeker after God are concealed, but his tongue proclaims in truth, ' *I am God* ' <sup>5</sup>

#### THE PARABLE OF THOSE WHO HEED NOT <sup>6</sup>

A fool saw a camel grazing, and said, Why is thy form all crooked ' Said the camel In disputing thus thou censurest the sculptor ,

<sup>1</sup> This passage occurs shortly after the chapter Of the Right Guidance and I think is very probably spurious It seems to be connected with the word *حود* in the last line of that chapter p 15 l 4 and possibly represents the pious reflections of some reader noted down by him in the margin of the original or of an early copy and thence taken up into the text by subsequent copyists

<sup>2</sup> The Incomparable Creator after adorning thee inwardly that is designing thy inward being as He had done thy outward parts held up before thee a mirror of light that is understanding and clear comprehension by means of which thou mightest come to know good and evil Then till pride and self conceit became natural to thee He kept thee from lust and anger and until He gave to thee the eye of vanity He kept thee from being acceptable in thine own eyes B but in adding *And God knows the truth of the matter* ' he does not appear to be very sure of his explanation In the absence of the proper context interpretation is perhaps impossible the lines occur in the texts in Again the Parable of the Companions of Indifference, ' p 23

<sup>3</sup> In the middle of the passage which I have called On being Silent p 20

<sup>4</sup> In the passage which I have called Of the Traveller on the Path p 19 The third person is used in the lines amongst which it occurs otherwise it is written in the same sense

<sup>5</sup> At the end of the above passage

<sup>6</sup> A similar title has been used before p 10

15 beware<sup>1</sup> Look not on my crookedness in disparagement, and kindly take the straight road away from me My form is thus because it is best so, as from a bow's being bent comes its excellence Begone hence with thy impertinent interference an ass's ear goes well with an ass's head<sup>1</sup>

22 The arch of the eyebrow, though it displease thee is yet a fitting cupola over the eye, by reason of the eyebrow the eye is able to look at the sun, and in virtue of the bloom of its strength becomes an adornment to the face Evil and good in the estimation of the wise are both exceeding good from Him there comes no evil whatever thou seest to come from Him, though evil it were well 5 thou look on it all as good To the body there comes its portion of ease and of pain, to the soul ease is as a treasure secured but a twisted snake is over it the hand and foot of Wisdom are at its side<sup>2</sup>

#### THE PARABLE OF THE EYE OF THE SQUINT EYED

A squint-eyed son asked his father O thou whose words are as a key to the things that are locked up why saidst thou that a 10 squinter sees double<sup>3</sup> I see no more things than there are if a squint-eyed person counted things crookedly the two moons that are in the heavens would seem four

But he who spoke thus spoke in error for if a squinter looks at a dome it is doubled<sup>3</sup>

I fear that on the high road of the faith thou art like the crooked seeing squinter, or like the fool who senselessly quarrelled with the camel because of God's handiwork His flawless creation is the

<sup>1</sup> سر حر in a secondary sense which is also applicable here means a shameless fellow one who intrudes himself into a place where he has no business a blundering intermeddler So also Ar راس حمار cf Browne A Year amongst the Persians p 224

<sup>2</sup> On the twisted snake AB have gloss نفس as B in a note explains نفس سهدماک a terrible spirit i.e., to guard it The hand and foot of Wisdom is simply Wisdom a sound guiding prudent understanding B The meaning of the last two lines would thus be that though misfortunes may happen to the body a serene wisdom will preserve the soul's peace in every condition

<sup>3</sup> ٤٤٠ such a large and obvious thing as a dome



body are rendered equable, the coolness of the brain and the warmth of the heart are both moderated, the liver and heart, by means of the stomach and arteries, send forth water <sup>1</sup> and air to the body, that through breath and blood the heart by its movement, and the liver by its quiescence, may give the body life <sup>2</sup>

10 There is a spiritual kingdom in the universe, and also a temporal power, above the throne light, and below darkness, both these principles He bestowed at the creation, when He spread His shadow over His handiwork. The temporal world He has given of His bounty to the body the spiritual world as a glory to the soul that so both inner and outer man may receive food, the body from the lord of this world the soul from the Lord of the spirit world for through all His creation God keeps a benign grace for the benefit of the noble soul

15 The acute thinker knows that what He does is well it is thou who namest some things evil and some good, otherwise <sup>3</sup> all that comes from Him is pure kindness. Evil comes not into existence from Him, how can evil subsist with Godhead? Only the foolish and ignorant do evil the Doer of good Himself does no evil. If He gives poison, deem it sweet, if He shows wrath, deem it mercy.

20 Good is the cupping glass our mothers apply to us, and good too the dates they give

#### AGAIN THE PARABLE OF THOSE WHO HEED NOT

Dost thou not see how the nurse in the earliest days of its child  
24 hood sometimes ties the little one in its cradle, and at times is ever laying it on her bosom, sometimes strikes it hard and sometimes soothes it, sometimes puts it away from her and repels it, sometimes kindly kisses its cheek and again caresses it and bears its grief?

5 A stranger is angry with the nurse when he sees this, and sighs, he says to it, The nurse is not kind, the child is of little account with

<sup>1</sup> i.e., blood according to the old pathology

<sup>2</sup> The arteries being found empty after death the heart was supposed to be the means for pumping air over the body. The liver was thought to be the storehouse of the blood

<sup>3</sup> i.e., were it not for the name

her How shouldst thou know that the nurse is right ? Such is always the condition of her work

God too, according to his compact, performs his whole duty towards his slave, He gives the daily food that is required, sometimes disappointment, sometimes victory, sometimes He sets a jewelled crown upon his head, sometimes He leaves him needy with only a copper

Be thou contented with God's ordinance, or if not, then cry 10 aloud and complain before the Qāzi, that he may release thee from His decree ! A fool is he who thinks thus<sup>1</sup> .Whatever it is — whether misfortune or prosperity,—it is an unmixed blessing, and the evil only transitory He who brings the world into being with ' *Be, and it was*, —how, how shall He do evil to the creatures of the world ? Good and evil exist not in the world of the Word,<sup>1</sup> the names 'good' and 'evil' belong to thee and to me When God 15 created the regions of the earth He created no absolute evil, death is destruction for this one but wealth for that, poison is food to this, and death to that

If the face of the mirror were black like its back, no one would look at it, the usefulness belongs to the face of the mirror, even though its back be stuffed with jewels The bright-faced sun is good, be its<sup>2</sup> back black or white, if the peacock's foot were like 20 its feathers, it would shine splendid both by night and day<sup>3</sup>

#### IN PRAISE OF HIS OMNIPOTENCE

He is the Pourtiayer of the outward forms of our earthly bodies, He is the Discerner of the images of our inmost hearts He is the 25 Creator of existent and non-existent, the Maker of the hand and what it holds He made a wheel of pure emerald, and on the wheel

<sup>1</sup> *جہاں* — *جہاں* apparently in a technical sense I cannot say to which if to any of the various planes the *جہاں* corresponds Perhaps *جہاں* is the word *kun* Cf *infra* p 25 l 12

<sup>2</sup> *ۛ* the sun s

<sup>3</sup> Meaning I think that it would be altogether too gorgeous The preceding short paragraph is to the effect that things are made for use and benefit and that God knows best what is required



he bound silver jars,<sup>1</sup> He caused a candle and candlestick to revolve in the heavens in the path of the ignoble<sup>2</sup> Before His creation was non existence, eternal being belongs to His Essence alone  
 5 He made Intelligence proclaimer of His power, He made matter capable of receiving form To Intelligence He gave the path of vigilance, what thinkest thou of Intelligence?

How can the artist of the pen<sup>3</sup> picture forth in man the image of the Eternal? Fire and wind and water and earth and sky, and Reason and Spirit above the sky and the angels in the middle place, wisdom and life and abstract form,—know that all come into being by command, and the command is God's

10 He is the origin and root of material things<sup>4</sup> the Creator of beneficence and thanks and the thankful man In the high road from this life to the next He has associated action and power with this world of generation and corruption In the world of the Word<sup>5</sup> His Omnipotence made power pregnant with action, made its place for whatever comes into action created its product for whatever possesses power

15 ON THE PROVERBS AND ADMONITIONS 'POVERTY IS BLACKNESS OF THE FACE' (THE RECITAL OF PROVERBS IS THE BEST OF DISCOURSES) AND 'THE WORLD IS A HOUSE OF DEPARTURE AND CHANGING AFFAIRS AND MIGRATION'<sup>6</sup>

Keep thy blackness thou canst not do without it for blackness admits no change of colour With blackness of face there goes happiness a blushing face seldom causes joy The scorched

<sup>1</sup> The stars in the heavens are compared to the vessels on the wheel used for raising water from the well—the common Persian wheel of the East

<sup>2</sup> So that the wicked may see The sun and moon are the candle the sky the candlestick which revolves in ۱۲ the space between heaven and earth

<sup>3</sup> Perhaps the Primal Intelligence L

<sup>4</sup> پیرگار in B Q = اشیای عالم

<sup>5</sup> Perhaps the word *kun* Be and so the world or plane where God's commands issue and hence possibly equivalent to the '*ʿālam-i jābarūt*' the plane of power Cf p 24 l 13

<sup>6</sup> The title is perhaps made up of glosses It differs in the various MSS

In the technical language of the Sūfīs says I, poverty فقر, means annihilation in God the union of a drop with the ocean the last stage of the perfected ones Poverty is blackness of the face in both worlds' means that the traveller

pursuer is black of face before the flame of his heart's desire,<sup>1</sup> though 20  
in tribulation the ugly Ethiopian finds gladness in his blackness of  
face, his gladness comes not from his beauty, his happiness comes  
from his sweet odour<sup>2</sup> Brighter than the splendour of the new moon  
is the display of the moon of Bilāl's shoe,<sup>3</sup> if thou dost not wish thy  
heart's secret known, keep thy blackness of face in both worlds, since 26  
for him who seeks his desire, day tears the veil and night spreads it

Withhold thy hand from these vain lusts, know desire is poison  
and the belly as a snake, the serpent of desire, if it bite thee, will soon  
despatch thee from the world<sup>4</sup> For in this path in evil there is good,  
the water of life is in the midst of darkness What sorrow has the 5  
heart from blackness<sup>2</sup> For night is pregnant with day, and the men  
who are now imprisoned without food or drink in this old ruin throw  
aside all instruction<sup>5</sup> when they march proudly in the garden of God

Everything except God all that is of earth, is aside from the  
path of the true faith Loss of self is the hidden goal of all the re-  
fuge of the pure soul is with the Word<sup>6</sup>

— — — — —  
becomes entirely annihilated in God so that—externally internally in this world  
in the next—he has no existence and returns to his essential and original non  
existence This is true poverty hence it is said *When poverty is absolute  
that is God* And till the traveller experiences perfect non-existence or absolute  
annihilation he cannot experience absolute existence which is eternal life with  
God And death from self is the essence of life to God and absolute life is seen  
to consist in absolute death To this degree nothing can attain but the perfect  
man who is thus the most perfect of all created things the object of the creation  
of the world

<sup>1</sup> Perhaps a reference to the moth and the candle All texts give *بش* or  
*بش* which would require a preposition A hint of what I take to be the  
original reading is given in M

<sup>2</sup> Lit. odour of musk but the appropriateness of the hemistich depends  
on a second meaning of *مشك*, viz. blackness ink

<sup>3</sup> Bilāl was the negro mu'adhdhin of Muḥammad The reference is to a  
saying of Muḥammad's When I went on my night journey to heaven I heard  
the sound of the feet of Bilāl ' B

<sup>4</sup> Lit. 'will not cook with thee these colours long

<sup>5</sup> *لقبى*, with gloss in B *قيل وقال* و *عليه*, 'controversy and imitation

<sup>6</sup> To be transformed from self and personal existence to non being and anni-  
hilation is the hidden goal of all wayfarers and the place to which the pure soul  
returns is the Word which we may take to be the word *kun* or the confession

10 O thou, who hast rolled up the carpet of time, who hast passed beyond the four and the nine,<sup>1</sup> pass at one step beyond life and reason, that so thou mayst arrive at God's command. Thou canst not see, forasmuch as thou art blind at night, and in the day too hast but one eye, like the wisdom of fools. I do not speak to thee with wink and nod,<sup>2</sup> but in God's way, with mystical significations and allegories.

Till thou pass beyond the false. God is not there,<sup>3</sup> the perfect truth belongs not to this half display. Know, that as provision for the journey to the eternal world *lā khair* is your strength and *lā shai* your gold,<sup>4</sup> *lā khair* is the strength of the rich as *lā shai* is the wisdom of the wine-drinkers.

#### ON THE NEED OF GOD, AND INDEPENDENCE OF ALL BESIDE HIM<sup>5</sup>

He is wholly independent of me and thee in his plans.<sup>6</sup> 'What matters infidelity or faith to His Independence?' 'What matters that or this to His Perfection?' Know that God exists in real existence, in pursuance of His decree and just designs the Independent seeks thy favours the Guardian gives thee thanks.

of the Unity (*tauhid*) or the confession of the Muslim faith (*kalima*) or lastly we may take the Word to be a characterization of the authority of God. I

<sup>1</sup> The four elements and the nine spheres or heavens

<sup>2</sup> That is perhaps by common signs understood among men though *عمر* and *زمر*, here put in opposition have much the same primary meaning

<sup>3</sup> Refers to the saying All things except God are false

<sup>4</sup> *Lā khair* there is no good *lā shai* there is nothing 'except God

<sup>5</sup> The chapter seems to have been mistakenly named its theme is rather God's independence of all things

<sup>6</sup> Let of me and thee for His plans perfection is (an attribute) to His independence. The commentators quote the Quranic verse *Verily God is independent of the worlds* " and a quatrain whose source is not given —

"The affluent skirt of perfect I owe is clear  
From taint of need of me of dust the peer  
Since He Himself is sight and object both  
If thou and I enter not there what fear?"

<sup>7</sup> Or 'praises' i.e. for accepting His guardianship B

The wolf and Yūsuf appear to thee to be small and great,<sup>1</sup> but with Him, Yūsuf and wolf are the same. What, to His Mercy, 27 matters opposition or help? What, to His Wrath, are Moses and Pharaoh?<sup>2</sup>

Thy service or thy rebellion are an honour or a shame to thee, but with Him the colour of both is the same. What honour has He from Reason, or from the lightning, what greatness from the soul, or the sky? The soul and the heavens are His creatures. Happy the man who is chosen of Him.

The heavens and He who causes them to revolve are as the mill 5 stone and the miller, the supreme Disposer and the obedient Reason are as the carver's self and the matter he shapes. The motion of the restless heavens and of the earth is as it were an ant in the mouth of a dragon: the dragon does not swallow the ant and the revolution of the unconscious heavens sweeps on. He has imposed its task upon the mill-wheel of misfortune: itself unmindful and closed round by annihilation.<sup>3</sup> Think of thy life as an atom in His 10 time.<sup>4</sup> His banquet as accompanied by His affliction.<sup>5</sup>

<sup>1</sup> i.e. appear different in size and degree. The wolf was supposed to have torn Joseph to pieces.

<sup>2</sup> What help can Moses give what does the might of a Pharaoh matter when His Wrath goes forth? B.

<sup>3</sup> I t within the fatal membranes of *Not* the dragon is the same as annihilation c/ Jāmi بهنگ لا نراد سر. The dragon does not swallow the ant because of its excessive insignificance and the revolution of the heavens goes on while they are unconscious of their position. As the ant passes into the dragon's mouth and knows not of its passage into non-existence and destruction so the revolution of the heavens and the earth they contain passes along: they themselves not knowing that they are in the mouth of the dragon of annihilation. And on the heavens the millstone of calamity [so called since their revolutions are the cause of terrestrial events] God has imposed their labours while they enclosed in the membranes of *Lā* know not what is being effected by themselves. So L who adds as an alternative that the subject in the last line of the text may be چرخ understood. B gives a different explanation again.

<sup>4</sup> Or, carrying on the metaphor of the ant in the dragon's mouth perhaps. Think of thy life as a grain of corn in His mouth.

<sup>5</sup> i.e., life as inevitably attended by death.

Thou knowest that thy goblet<sup>1</sup> has four feet<sup>2</sup> for movement, yet though thou be persevering in His service thou wilt not reach His path but by His grace When will the slave who wishes to attain to God reach Him by means of reason or by hand and foot?<sup>3</sup> When will he attain to God who in his own body attains (only to the recognition of) his hands and feet?<sup>4</sup>

15

## ON SELF ABASEMENT AND HUMILITY

Lowliness befits thee violence suits thee not a naked man frantic in a bee-house is out of place<sup>5</sup> Leave aside thy strength betake thyself to lowliness that so thou mayest trample the heights of heaven beneath thy feet for God knows that, rightly seen thy strength is a lie and thy lowliness truth If thou lavest claim to  
 20 strength and wealth thou hast a blind eye and a deaf ear Thy face and thy gold are red,<sup>6</sup> thy coat is of many colours -- then look to find thy honour disgrace thy peace strife Come not to God's door in the dust of thy strength for in this road it is through lowliness that thou becomest a hero This comes not of discharging thy  
 28 debt but from bartering thy indigence Look not on His Omni

<sup>1</sup> The goblet holding the wine of life the body

<sup>2</sup> i.e. hands and feet also a metaphor indicating great perplexity B

<sup>3</sup> i.e. external actions (gloss in B)

<sup>4</sup> In accordance with B Thou who in the knowledge of thine own self canst not arrive at truth to know fundamentally what thou art except that thou recognisest thine own hands and feet how canst thou with this weak power of knowledge know God? I in addition to the above suggests He who arrives at the knowledge of his own nature only by struggles with all his limbs and by excessive labour how can he etc. The texts except I insert as the last line of the chapter Since even in self knowledge thou art weak how then canst thou become a knower of God? which has appeared before in the chapter On the knowledge of God where perhaps this last short paragraph as a whole might suitably be placed

<sup>5</sup> The world compared to a bee house سورده gloss in B سورده

<sup>6</sup> i.e. thou art honoured (سرح رو) and prosperous

<sup>7</sup> Thus refers perhaps to advancement in the path which is not merely a matter of conventional rectitude but is obtained by means of abasement and loss of self L gives several explanations of the line referring thus to lowliness he supposes that the debt is the obligatory services prayer fasting alms pilgrimage humility is not attained thus but by bartering and thus turning

potence with thy impotent eye, O my master, commit not such an outrage <sup>1</sup>

So long as thou art thy own support, clothe thyself, and eat, but if thou art upheld by Him, thou shalt neither sew nor tear <sup>2</sup> All that exists, O friend, exists through Him, thine own existence is as a pretence—speak not folly If thou lose thyself, thy dust becomes a mosque if thou hold to thyself, a fire-temple <sup>3</sup> if thou hold to thyself thy heart is hell if thou lose thyself, heaven If <sup>5</sup> thou lose thyself all things are accomplished thy selffulness <sup>4</sup> is an untrained colt Thou art thou,—hence spring love and hate thou art thou hence spring infidelity and faith <sup>5</sup> Remain a slave without lot or portion for an angel is neither hungry nor full Fear and hope have driven away fortune from thee when thy self has gone, hope and fear are no more <sup>6</sup>

The owl that frequents the palace of the king is a bird of ill omen, ill fated and guilty when it is contented in its solitude its 10

to profit our poverty Again in the second hemistich *بیازی فروختی* may be in amplification of and not in opposition to *نام توختی* in the first,

Thus comes not of discharging thy debt which is a selling of thy poverty *ۛ* of thyself The possibility that the line belongs elsewhere is of course always present where the connection appears difficult or defective

<sup>1</sup> Reading with H contrary to the rest as *خواجه* cannot have the *ۛ ūfat* to accord with the sense of the comments of L and B we should read *کرد* (as most do) and assuming the *ۛ ūfat* trans Make not thus of thyself a lord with powers of manumission Imagine not that His absolute Omnipotence can be comprehended or perceived by thy feeble eye for that is as if one were to imagine the impossible within his power as if a slave were to pretend to be a lord with the power of manumission and were to expatiate on his power and state L

<sup>2</sup> When thou hast hastened to the abode of *eternity with God* and art united to Him thou wilt neither gaze with (lit sew *ۛ* fasten upon anything) the eye of desire nor tear the collar of indigence (*ۛ* in despair) ' B

<sup>3</sup> *ۛ* a worshipping place of the infidel Zoroastrians Or a Jews Synagogue or a pigsty

<sup>4</sup> *بانو* used as an abstract noun I would suggest selffulness as the opposite of selflessness

<sup>5</sup> Cf p 11 12 and note and for a similar thought p 29 1 15 *mf*

<sup>6</sup> When thou passest from thyself into resignation towards God hope and fear are no more the grace of God has been bestowed on thee B

feathers are finer than the splendour of the phoenix Musk is spoilt by water and by fire, but to the musk bladder what matters wet or dry ?<sup>1</sup> What matters, at His door, a Muslim or a fire-worshipper ? What, before him, a fire-temple or a monk's cell ?<sup>2</sup> Fire-worshipper and Christian, virtuous and guilty, all are seekers, and He the sought

God's essence is independent of cause, why seekest thou now 15 a place for cause ? The sun of religion comes not forth by instruction, the moon goes down when the light of the truth shines out<sup>3</sup> If the holy man is good, it is well for him, if the king is bad, what is that to us ? To be saved, do thou thyself persevere in good, why contendest thou with God's decree and predestination<sup>4</sup>

In this halt of but a week, to be is not to be, to come is to go<sup>4</sup> Recite the word *hastening on*,<sup>5</sup> for in the resurrection the believer 20 calls "*Make way*" Mustafā<sup>6</sup> exclaimed 'How excellent' through this the hand of Moses became a moon, the Friend of God grew pitiful<sup>7</sup> the *wāw* of *awwāh* gave him the sincerity of his faith the

<sup>1</sup> So long as it remains in its native place that is it is not liable to harm The passage is apparently directed against the assumption of a claim to honour with God

<sup>2</sup> i.e., a peculiarly Christian institution

<sup>3</sup> Nor has the theological disputant any honour with God The sun of the faith which is the light of the knowledge and truth of God shines not forth by disputes and discussion that is by exoteric learning and when the light of the truth appears the moon that is the science of externals disappears. B

<sup>4</sup> That is this life is so fleeting that things that happen are as if they happened not and our coming is synchronous with our going

<sup>5</sup> Or running on *يسعى*, referring to Qur 57 12 *On the day when thou shalt see believers men and women with their light running on before them and on their right hand — Glad tidings for you today gardens beneath which rivers flow to dwell therein for aye that is the grand bliss* Their light is their belief in the Unity of God, which goes in front of them so that they pass easily over the bridge *Ṣirāṭ* and on their right hands to guide them into Paradise L

<sup>6</sup> lit the chosen i.e., Muḥammad

<sup>7</sup> Mustafā said Well done! in praise of that light through the light Moses' hand became a moon and the Friend received the honour of *Verily Abraham was pitiful and clement* Qur 9 116 11 78, L The light however is not mentioned in the text According to the Muslim theologians the 'white hand of Moses' was not due to leprosy

majesty and beauty of his belief,<sup>1</sup>— then when the *wāw* goes out of *awwāh* there remains but *āh*, a sigh,— how wonderful!<sup>2</sup> *Āh* 29 remains, a memorial of Him His religion remains as a manifestation of Him<sup>3</sup>

Before the trumpet sounds kill thou thyself with the sword of indigence if they accept it<sup>4</sup> thou art at rest if not think of what has happened as if it had not been If thou come small or great to the door of the Absolute,<sup>5</sup> or if thou come not at all, what is that to Him<sup>6</sup> Shall the day subsist for the sake of the cock<sup>7</sup> it will appear 5 at its own time<sup>8</sup> What is thy existence what thy non existence to Him<sup>9</sup> Many like thee come to His door

When the fountain of light<sup>7</sup> starts forth, it has no need of any to scourge it on yet all this magnificence is but water and earth,— the pure life and soul are there<sup>8</sup> What can the '*Make way* '<sup>9</sup> of a

<sup>1</sup> The middle letter و of آه (Ar he was pitiful) is the first of و, sincerity

<sup>2</sup> This is a kind of word play the author is rather fond of B carries it on thus — When *wāw* disappears from *awwāh* the pitiful ٔe Abraham, remains as a sigh only We may say that this sigh ٔف, is of the essence of the affirmation of the light ٔe his doctrine and belief For when thou viewest the word ٔف with the eye of truth thou seest it is composed of a single *ahf*, which denotes one without companion and *ha* which denotes *Hūwa* He ٔe there is none but He And this is the essence of the affirmation (of belief)

<sup>3</sup> V note on previous line the affirmation of the Unity being the essence of His religion

<sup>4</sup> Gloss in B بدارا thy indigence or perhaps understand rather 'thy sacrifice of thyself' 'They an indefinite plu here as often = the higher powers' or as we might say if heaven accepts it

<sup>5</sup> بسارى absence of dependence on anything else cf p 20 ll 18, 19 21

<sup>6</sup> That is, shall God exist for the sake of or in dependence on any of His creatures? The line occurs eight lines lower in the MSS, but it evidently belongs to this argument and not to the later one

<sup>7</sup> ٔe, the sun in giving as a gloss 'the light of the Essence of the One, B seems, as often to read mystical meanings into the text where they are not intended.

<sup>8</sup> There —with God and not in material things for ٔف, in a purely adversative sense cf, *inter alia* p 26 l 22 p 27 l 2



handful of straw effect ? His own light alone cries '*Make way* !'<sup>1</sup>  
 10 That lamp of thine is thy trust in thyself, the sun<sup>2</sup> comes forth of himself in brightness, and this flame the cold wind cannot extinguish, while half a sneeze wrests from that its life

So then your road lies not in this street if there be a road it is the road of your sighs You are all far from the road of devotion, you are like asses straying for months and years deluded with vain hopes Since thou art sometimes virtuous, sometimes  
 15 wicked, thou fearest for thyself, hast hope in thyself but when thy face of wisdom and of shame<sup>3</sup> grows white<sup>4</sup> go, know thou that fear and hope are one

#### ON THE JUSTICE OF THE PRINCE AND THE SECURITY OF HIS SUBJECTS

Umar one day saw a group of boys on a certain road all engaged in play and everyone boasting of himself, everyone was in haste to  
 20 wrestle, having duly bared his head in Arab fashion<sup>5</sup> When 'Umar looked towards the boys fear of him tore the curtain of their gladness, they all fled from him in haste except Abdul lāh b Zuban  
 30 'Umar said to him, "Why didst thou not fly from before me" He said, "Why should I fly from before thee O beneficent one Thou art not a tyrant nor I guilty"

If a prince is pious and just, his people are glad in his justice but if his inclination is towards tyranny he plunges his country in  
 5 ruin When thou hast provisioned thyself with justice thy steed has passed beyond both halting places<sup>6</sup>

<sup>1</sup> Cf sup p 28 l 19 When the pure light of God the Glorious the Exalted (may my soul and my children and my life be His sacrifice<sup>1</sup>) shines no cry of *Make way*! rises from us who are a handful of base straw it is His light that cries *Make way*! B

<sup>2</sup> The light of His essence B

<sup>3</sup> Thy face which at present displays both these by turns

<sup>4</sup> سبنددور is the equivalent of روشن رو (B Q) so = when thou findest fortune

<sup>5</sup> برای خط ایت = 'in accordance with the code of propriety' Perhaps corrupt

<sup>6</sup> i.e., this world and the next

What matters acceptance or rejection, good or evil, to him who knows his own virtue ? Be virtuous,—thou wilt escape an aching head, if thou be bad, thou breakest the whole compact. So stand in wonder at His justice that thou losest memory of all else but of Him !

#### ON CELEBRATING THE PRAISE OF GOD <sup>2</sup>

To call on the name of friends, and the unhappy ones <sup>3</sup> of this 10 world, how thinkest thou of it ? It is like calling on old women Oppression, if He ordain it, is all justice, a life without thought of Him is all wind. He laughs who is brought to tears through Him but that heart is an anvil that thinks not on Him. Thou art secure when thou pronouncest His name,—thou keepest a firm footing on thy path, make thou thy tongue moist like earth with remembrance of Him that He may fill thy mouth, like the rose, with gold <sup>4</sup>. He 15 fills with life the soul of the wise man the heart of the lover of self. He leaves thirsty <sup>5</sup>. That thy purpose and judgment may be true, leave not His door at all to pay heed to those about us <sup>6</sup> is the act of a thoughtless fool.

#### CONCERNING THE PIOUS DISCIPLE AND THE GREAT MASTER

Thauri, by way of obsequiousness and in anxiety to acquire a good reputation, asked an excellent question of Bāyazīd Bistāmī, 20 weeping he said, ‘O Master, tell me, who is unjust ?’ His master,

<sup>1</sup> The lines following on the story proper seem to form two morals one drawn from Umar’s justice and one from the boy’s fearlessness and I have rearranged them accordingly.

<sup>2</sup> Two words signifying to repeat *ṣubhāna l-lāh* praise be to God and to repeat *lā ilāha illā l-lāh* ‘there is no God but God’

<sup>3</sup> کم سحر = unable to speak from emotion or grief unhappy unfortunate that is they can do nothing to help you

<sup>4</sup> Referring to the yellow stamens of the wild rose

<sup>5</sup> B takes in an opposite sense — The learned worshippers of outward form and the brainless philosophers (*the mercy of God be not on them*) He has filled with thoughts of self but the heart of the lover who seeks Him he makes thirsty (i.e., for Himself). If the second hemistich stood by itself, the rendering would be allowable but there is an obvious antithesis and it seems to be training the sense to take *حان* as thoughts of self and *بد* in a bad sense

<sup>6</sup> B explains rather as ‘those of lofty station’

giving him a draught out of the law answered him and said, " Unjust is that ill fated one who for one moment of the day and night in  
 31 negligence forgets Him he is not His submissive slave " If thou forget Him for one breath there is none so shamelessly unjust as thou but if thou be present<sup>1</sup> and commemorate His name, thy being is lost in the fulfilment of His commands<sup>2</sup> So think upon Him that in thy heart and soul thou lapse not into forgetfulness  
 5 even for an instant Keep in mind this saying of that ever watchful traveller on this road the impetuous lion ' *And worship thou the Lord in prayer as if thou sawest Him* '<sup>3</sup> and if thou do not thus, thou wilt be forced to cry *Help help* ' ' So worship Him in both worlds as if thou sawest Him with thine outward eye though thine eye sees Him not, thy Creator sees thee

The commemoration of God exists only in the path of conflict  
 10 it exists not in the assembly of the contemplation<sup>4</sup> though remembrance of Him be thy guide at first, in the end remembrance is naught<sup>5</sup>

Inasmuch as the diver seeks pearls in the seas, it is the water too that kills his cry<sup>6</sup> in absence the dove calls ' where ? '—if present,

<sup>1</sup> With the presence of the heart (gloss in B)

<sup>2</sup> Thou art submerged in acquiescence in His ordinance (gloss in B)

<sup>3</sup> حیدر گزار the lion of repeated attack is Ali the fourth caliph The saying attributed to him which is here referred to is *And worship thou thy Lord as if thou sawest Him* ( *كأنك تراه* ), and *if thou see Him not verily He seeth thee* L quotes also a similar tradition of Muhammad The translation of the line in the text is not strictly accurate ( *and thou shalt see Him* ' ) since however the line is only an adaptation to metre of the tradition referred to, I have kept the original sense

<sup>4</sup> i.e. the contemplation (in the sense of viewing, witnessing) of the divine Essence The calling to mind and glorifying of God exists in asceticism and struggles it no longer exists when the advance has been made to presence and contemplation B

<sup>5</sup> lit. wind Though progress in this path is by means of memory and glorification yet when thou arrivest at the abode of contemplation (vision مشاهدی), memory no longer exists B

<sup>6</sup> There is a play on the word آب which is used for both pearls and water hence the too Thus the meaning is that the thing he seeks ( آب ) is the same as that ( آب ) which puts an end to his cries when he drowns

why recite 'He' ?<sup>1</sup> Those in His presence are rich in His majesty ,  
weep thou, if absence is thy portion

Listen to the ringdove's plaint of yearning,—two grains of barley  
changes it into joy but he who seeks the only true contentment, 15  
seeks the light of the Unity in the grave<sup>2</sup> To him the tomb is the  
garden of Paradise , heaven<sup>3</sup> is unlovely in his eyes Then wilt  
thou be present, when in the abode of peace thou art present in soul  
not in body , whilst thou art in this land of fruitless search, thou art  
either all back or all front ,<sup>4</sup> but when the soul of the seeker has gone  
forward a few paces out of this land, love seizes the bridle<sup>5</sup> Unbelief 20  
is death, religion life,—this is the pith of all that men have said

Whoso for one moment takes delight in himself he is imprisoned  
in hell and anguish for years Who then shall have this honour and  
high dignity conferred upon him ? Only he who possesses the princi 32  
ple of Islām in loving, and in striving towards that world one must  
not talk about one's life those who travel on this road know nothing  
of grief for life and sorrow of soul When thou hast passed out of  
this world of fruitless search then seek thou in that the fountain of  
life

#### CONCERNING THE HOUSE OF DECEPTION

Death<sup>6</sup> comes as the key of the house of the Secret without 5  
death the door of true religion opens not While this world stays,  
that is not while thou existest God is not thine Know thy soul is

so the seeker crying out after God is ultimately silenced by what he seeks for —  
i.e. when he arrives at the contemplation of the Essence

<sup>1</sup> كھ Kā ( = where ? ) also represents the sound made by the dove  
The implication is as before religious exercises have no meaning in the presence  
and vision of God

<sup>2</sup> The dove's plaint of love which is a matter of mimicry is like the  
discussions of the philosophers and not worth two grains of barley but the  
plaint of the perfect knower of God is the utterance of the saying *The ye  
before your death* B

<sup>3</sup> i.e. the heaven of common opinion

<sup>4</sup> i.e. the bodily presence is never complete thou canst not show more  
than one side be present with more than one side of thyself to anyone at one  
time

<sup>5</sup> i.e. takes possession of and guides it

<sup>6</sup> i.e. the annihilation of one's self not death as commonly spoken of L

a sealed casket the love-pearl within is the light of thy faith<sup>1</sup> The Past sealed the writing and delivered it for thee to the Future as long as thou shalt depend for thy life upon the revolutions of Time, 10 thou shalt not know what is inside Only the hand of death shall unloose the binding of the book<sup>2</sup> of God the Exalted the Glorious So long as the breath of man flies not from thee the morning of thy true faith will not dawn in thy soul's East

Thou wilt not reach the door of the King's pavilion without experiencing the heat and cold of the world at present thou knowest naught of the invisible world, canst not distinguish faults from virtues the things of that world are not those of sense are not like 15 the other things of wont The soul reaches His presence and is at rest and what is crooked then is seen to be straight

When thou livest in the presence of the decree<sup>3</sup> the soul sets forth and like a bird leaves its cage for the garden the horse of religion becomes familiar with the verdant meadow<sup>4</sup> Whilst thou livest true religion appears not the night of thy death brings forth its day On this subject a man of wisdom whose words are as a 20 mufti's decision,<sup>5</sup> said, Through desire and transgression men have gone to sleep when death shows his face they awake'' All the people of this world are asleep all are living in a vicious world the desire that goes beyond this<sup>6</sup> is use and custom and not religion

<sup>1</sup> <sup>٢</sup> <sup>٣</sup> <sup>٤</sup> <sup>٥</sup> <sup>٦</sup> <sup>٧</sup> <sup>٨</sup> <sup>٩</sup> <sup>١٠</sup> <sup>١١</sup> <sup>١٢</sup> <sup>١٣</sup> <sup>١٤</sup> <sup>١٥</sup> <sup>١٦</sup> <sup>١٧</sup> <sup>١٨</sup> <sup>١٩</sup> <sup>٢٠</sup> <sup>٢١</sup> <sup>٢٢</sup> <sup>٢٣</sup> <sup>٢٤</sup> <sup>٢٥</sup> <sup>٢٦</sup> <sup>٢٧</sup> <sup>٢٨</sup> <sup>٢٩</sup> <sup>٣٠</sup> <sup>٣١</sup> <sup>٣٢</sup> <sup>٣٣</sup> <sup>٣٤</sup> <sup>٣٥</sup> <sup>٣٦</sup> <sup>٣٧</sup> <sup>٣٨</sup> <sup>٣٩</sup> <sup>٤٠</sup> <sup>٤١</sup> <sup>٤٢</sup> <sup>٤٣</sup> <sup>٤٤</sup> <sup>٤٥</sup> <sup>٤٦</sup> <sup>٤٧</sup> <sup>٤٨</sup> <sup>٤٩</sup> <sup>٥٠</sup> <sup>٥١</sup> <sup>٥٢</sup> <sup>٥٣</sup> <sup>٥٤</sup> <sup>٥٥</sup> <sup>٥٦</sup> <sup>٥٧</sup> <sup>٥٨</sup> <sup>٥٩</sup> <sup>٦٠</sup> <sup>٦١</sup> <sup>٦٢</sup> <sup>٦٣</sup> <sup>٦٤</sup> <sup>٦٥</sup> <sup>٦٦</sup> <sup>٦٧</sup> <sup>٦٨</sup> <sup>٦٩</sup> <sup>٧٠</sup> <sup>٧١</sup> <sup>٧٢</sup> 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<sup>٩٩٩</sup> <sup>١٠٠٠</sup> <sup>١٠٠١</sup> <sup>١٠٠٢</sup> <sup>١٠٠٣</sup> <sup>١٠٠٤</sup> <sup>١٠٠٥</sup> <sup>١٠٠٦</sup>

for the religion which is only of this life is not religion, but empty 33  
trifling

To knock at the door of non existence is religion and fortune ,  
knocking little comes of being little <sup>1</sup> He who esteems of small  
account the substance of this world, say to him, " Look thou on  
Muṣṭafā and Adam" <sup>2</sup> and he who seeks for increase, say to him,  
" Look thou on Ād and on Qārūn ,<sup>3</sup> the foot of the one clave to 5  
his stirrup the other lived pierced through with terror , the Eternal  
destroyed the foot of the one ,<sup>4</sup> remorse turned the hand of the other  
into a reed the dire blast falls on 'Ād, the dust of execration is the  
abode of Qārūn

What harm is it, if from fear of misfortune thou sacrifice thyself  
like wild rue for the sake of virtue <sup>5</sup> Inflame not thy cheek before <sup>6</sup>  
the men of the Path , burn thyself, like wild rue , thou hast the wisdom 10  
and religion of a fool if thou pretendest to eminence before God Let  
not man weave a net about himself rather the lion will break his  
cage <sup>7</sup>

<sup>1</sup> i.e. being weak and worthless B

<sup>2</sup> i.e. thou shalt see the essential perfections of Muhammad and Adam  
for the former constitutes the ultimate stage in the knowledge of the secrets  
of God and the latter was the first receptacle of prophesy and the divine light  
and mysteries and was the reason for the creation of the phenomenal world  
and both were elected to honour from their holding of small account the sub-  
stance of the world So B who does not seem very sure of his exegetical effort  
as he adds *And God knows best* There is a play upon words کمردن  
being both to knock little and to esteem of small account

<sup>3</sup> According to B the reference is to Shaddād son of Ād who ordered  
the construction of a terrestrial paradise in the desert of Adan (Aden) osten-  
sibly to rival the celestial one and to be called Iram after his great grandfather  
On going to take possession of it he and all his people were struck dead by a  
noise from heaven and the paradise disappeared <sup>7</sup> (Hughes, *Diet of Islam* s.v  
Iram) Qārūn is the Korah of the Bible who was swallowed up in the earth  
to Muslims he is the type of a rich man Sanā'i seems to refer to some further  
tradition about him

<sup>4</sup> By hamstringing (gloss in B)

<sup>5</sup> سیّد — wild rue of which and of its seeds a fumigation against malign-  
ant eyes is prepared (Stein) گرد — misfortune and specially a fatal mis-  
fortune in consequence of witchcraft (vb)

<sup>6</sup> i.e., associate not with nor pretend to equality with B

<sup>7</sup> The 'lion' is the man of the Path' (gloss in B)

a sealed casket the love-pearl within is the light of thy faith <sup>1</sup> The Past sealed the writing and delivered it for thee to the Future as long as thou shalt depend for thy life upon the revolutions of Time, 10 thou shalt not know what is inside Only the hand of death shall unloose the binding of the book <sup>2</sup> of God the Exalted the Glorious So long as the breath of man flies not from thee the morning of thy true faith will not dawn in thy soul's East

Thou wilt not reach the door of the King's pavilion without experiencing the heat and cold of the world at present thou knowest naught of the invisible world canst not distinguish faults from virtues the things of this world are not those of sense are not like 15 the other things of wont The soul reaches His presence and is at rest and what is crooked then is seen to be straight

When thou arrivest in the presence of the decree <sup>3</sup> the soul sets forth and like a bird leaves its cage for the garden the horse of religion becomes familiar with the verdant meadow <sup>4</sup> Whilst thou livest true religion appears not the night of thy death brings forth its day On this subject a man of wisdom whose words are as a 20 mufti's decision <sup>5</sup> said Through desire and transgression men have gone to sleep when death shows his face they awake'' All the people of this world are asleep all are living in a vicious world the desire that goes beyond this <sup>6</sup> is use and custom and not religion

<sup>1</sup> صفيحة a small shell or pearl used as a phyltre by women

<sup>2</sup> The *ī, ā/ai* required here by the sense and inserted in several MSS must be omitted in scansion

<sup>3</sup> The decree of death the commentators refer to Qur 89 28 *And thou comforted soul return unto thy Lord well pleased and well pleased with And enter amongst my servants and enter my Paradise*

<sup>4</sup> Reversing in the translation the order of the hemistichs

<sup>5</sup> The reference is to Ali one of whose reputed sayings *Men are asleep and when they die they awake* is copied from a tradition of Muḥammad L

<sup>6</sup> i.e. perhaps the desire to find more in this world than a vicious place but the next line begins with *ورده* but on the other hand cf p 26 l 22 p 27, l 2 the sense however is parallel and allows of no adversative meaning A change in the position of the negative particle ( *رسم و عادت نه بود دیں باشد* ) would give the adversative sense — the desire that goes beyond this (present world) is not (mere) custom and use — it is true religion but the religion which is only of this life

for the religion which is only of this life is not religion, but empty 33  
trifling

To knock at the door of non existence is religion and fortune ,  
knocking little comes of being little <sup>1</sup> He who esteems of small  
account the substance of this world, say to him, ' Look thou on  
Muṣṭafā and Adam'' <sup>2</sup> and he who seeks for increase, say to him,  
' Look thou on Ād and on Qārūn', <sup>3</sup> the foot of the one clave to 5  
his stirrup the other lived pierced through with terror , the Eternal  
destroyed the foot of the one ,<sup>4</sup> remorse turned the hand of the other  
into a reed the dire blast falls on 'Ād, the dust of execration is the  
abode of Qārūn

What harm is it, if from fear of misfortune thou sacrifice thyself  
like wild rue for the sake of virtue ?<sup>5</sup> Inflame not thy cheek before <sup>6</sup>  
the men of the Path , burn thyself, like wild rue , thou hast the wisdom 10  
and religion of a fool if thou pretendest to eminence before God Let  
not man weave a net about himself rather the lion will break his  
cage <sup>7</sup>

<sup>1</sup> i e being weak and worthless B

<sup>2</sup> i e thou shalt see the essential perfections of Muhammad and Adam  
for the former constitutes the ultimate stage in the knowledge of the secrets  
of God and the latter was the first receptacle of prophecy and the divine light  
and mysteries and was the reason for the creation of the phenomenal world  
and both were elected to honour from their holding of small account the sub-  
stance of the world So B who does not seem very sure of his exegetical effort  
as he adds *And God knows best* There is a play upon words کمردن  
being both to knock little and to esteem of small account

<sup>3</sup> According to B the reference is to Shaddād son of Ād who ordered  
the construction of a terrestrial paradise in the desert of Adan (Adon) osten-  
sibly to rival the celestial one and to be called Iram after his great grandfather  
On going to take possession of it he and all his people were struck dead by a  
noise from heaven and the paradise disappeared (Hughes Dict of Islam s.v  
Iram) Qārūn is the Korah of the Bible who was swallowed up in the earth  
to Muslims he is the type of a rich man Sanā'i seems to refer to some further  
tradition about him

<sup>4</sup> By hamstringing (gloss in B)

<sup>5</sup> سید — wild rue of which and of its seeds a fumigation against malign-  
ant eyes is prepared (Stein) گرد — misfortune and specially a fatal mis-  
fortune in consequence of witchcraft (شبه)

<sup>6</sup> i e , associate not with nor pretend to equality with B

<sup>7</sup> The lion is the ' man of the Path ' (gloss in B)



O thou, who art sated with thyself,<sup>1</sup>—that is hunger, and thou, who benedest double in penitence—that is prayer<sup>2</sup> When thou art freed from thine own body and soul, then thou findest isolation<sup>3</sup> and eminence Display not at all thy city inflaming countenance when 15 thou hast done so, go burn wild rue<sup>4</sup> What is that beauty of thine<sup>5</sup> it is thy lust and what is thy wild rue<sup>2</sup> it is thine own being When thy lip touches the threshold of true religion Jesus, son of Mary, becomes thy sleeve<sup>6</sup> In this quest do thou melt thyself adventure thy life and soul in the path of fidelity strive thou that so through non existence thou mayest pass to existence<sup>7</sup> that thou mayest be drunk with the wine of God The ball and stick<sup>8</sup> of the universe are in the hand of him whom true religion makes to live<sup>9</sup>

<sup>1</sup> i.e. to leave oneself turn away from oneself B and so to hunger for God It would perhaps be equally permissible to take **سیر** in its primary meaning of full O thou who art full of self—that is hunger i.e. really emptiness Cf p 30 l 15

<sup>2</sup> **ركوع** the inclinations of the body performed in the recital of prayers

<sup>3</sup> i.e. distinction (gloss in L)

<sup>4</sup> Cf note l 8 ant

<sup>5</sup> i.e. what do I mean by thy face which rouses the city to enthusiasm

Thy city inflaming countenance is the sum total of bodily existence (**دعقت جامعة انسانی**), or it may be actual beauty (**جمال حال**), L B however having paraphrased L's note (substituting external beauty and grace **حسن** **و لطافت ظاهري** for **جمال حال**) proceeds And what is that world adorning beauty<sup>5</sup> it is thy desire towards God And what is that wild rue<sup>2</sup> it is the annihilation of thy own existence In thus explaining **عسني** lust by desire towards God he is as it seems to me at variance both with the more evident sense of the passage and also with L's note which he had before him being led thereto perhaps by the occurrence of **مسم** a few lines lower in a mystical sense (intoxicated with the wine of God) If the meaning of **مستی** as the bewilderment of the **سوفي** in the contemplation of God be adopted the sense would then be Make not a parade of thy ecstasies of thy esoteric knowledge

<sup>6</sup> i.e. subsidiary in position to thee

<sup>7</sup> When thou hast passed through the stage of annihilation in God thou existest externally in the Absolute Essence, which is not liable to destruction B

<sup>8</sup> The implements of a game resembling polo

<sup>9</sup> On the plain of Love the ball and stick of the universe that is all powers in their perfection, fall into his hand whose existence is in the Absolute Essence'

when thy soul becomes drunk with this draught, thou hast reached 20  
the summit, from being naught thou comest into existence

Every freed man of that place is a slave, bound by the foot, with  
a ring in his ear,<sup>1</sup> but those bonds are better than the steed of fortune,  
but that ring is better than the striped garments of Arabia and a  
throne The bonds that He imposes, account a crown and if He 34  
gives thee sackcloth, reckon it brocade,<sup>2</sup> for He bestows benefits,  
and He gives beauty, He is kind, and He is bounteous

Seeing that thou art needy, what dost thou with Gladness,  
and what with Cleverness, both bought with a price<sup>3</sup> Be glad in  
Him, and clever in His religion, that thou mayest find acceptance  
and honour with Him That man is wise whom He lifts up joyful 5  
is he whom He abandons not and fortunate, who is His slave,  
approved by Him in all his works When thou hast cast these  
branches,<sup>4</sup> and hast grappled with death thou wilt no longer turn  
away from death, and shalt come to know the world of Life When  
thy hand reaches the branch of death<sup>5</sup> thy foot treads the palace  
of power,<sup>6</sup> the foot which is far from the dome of right guidance 10  
is not a foot—it is a drunken brain<sup>7</sup>

### ON GIVING THANKS

Ingratitude's only seat is the door of sorrow, thankfulness arrives  
with certainty at the treasure<sup>8</sup> Utter thy thanks for the sake of  
increase, of the hidden world and of the sight of God, then when

---

<sup>1</sup> He who is a freed man of the court of Clory is bound by command  
and prohibition in the world of acquiescence and resignation which is the highest  
degree attainable by His chosen servants' B

<sup>2</sup> دِوَاغ a bed quilt sheet but B a doubled sheet of brocade

<sup>3</sup> 'Thou who art given in pledge to poverty and indigence—what art thou  
doing with *Shādī* and what with *Zirak* for these two are slaves bought with  
thy money Slaves are often called *Shādī* and *Zirak* B (*Zirak* lit clever  
not cleverness)

<sup>4</sup> The concerns that attach us to this world B

<sup>5</sup> i.e. annihilation (gloss in B)

<sup>6</sup> i.e., eternal life (gloss in B)

<sup>7</sup> i.e., feeble and powerless (gloss in L).

<sup>8</sup> Referring to Qur 14 7 *When your Lord proclaimed, If ye give thanks  
I will surely give you increase but if ye misbelieve verily my torment is severe* '

thou hast become patient of His decree He will name thee ' giver  
 15 of thanks ' , whoso presses forwards towards God, speaks not without  
 uttering his thanks to God <sup>1</sup> Who can tell the sweetness of  
 giving thanks to Him <sup>2</sup> Who can pierce the pearl of the celebration  
 of His name <sup>3</sup> He bestows and He gives the reward , He speaks  
 and He imparts the answer <sup>4</sup> Whatsoever He took away from thee  
 of kindness or show of love, the same or more than that He gives back  
 to thee <sup>4</sup> If every hair became a tongue and each an interpreter  
 20 at thanksgiving s door to swell thereby His thanks they could not  
 utter due thanks for the divine grace of the power to give thanks

Then let men seek to give thanks for His mercies if they utter  
 them, it is even through Him they do so —body and soul drunk  
 35 with His decree, the heart singing ' *O Lord thanks* ' And if not  
 then as far as regards the path of knowledge and prudence woman  
 and man, young and old, are blind of eye in the world of lust are  
 naked of body like ants and flies

#### ON HIS WRATH AND HIS KINDNESS

The pious are those who give thanks for His kindness and mercy ,  
 5 the unbelievers those who complain of His wrath and jealousy When

<sup>1</sup> The MSS here insert two lines —

اوست بی شکل و جسم و عفت و چهار ار د فر هالق حذار  
 شکل و جسم طمانع و بددل آدمی راس سال و صاع عدل

He is without form or body is not dependent on the seven (planets)  
 and the four (elements) the one God the all powerful Creator form body the  
 humours their changes all balancing each other for months and years belong  
 but to man The lines are apparently part of a passage on God's absolute  
 ness and have wrongly found a place here

<sup>2</sup> Most MSS have که داند رفت which is obviously wrong M alone has  
 که داند گفت Dr Ross has very kindly informed me that this is also the  
 reading of the Calcutta Madrasah MS and has thus removed the very consid-  
 erable doubt which would have attached to the reading if adopted on M's  
 authority alone

<sup>3</sup> s e B explains He by His grace bestows the power of giving thanks  
 and then rewards thee for giving thanks He speaks that which thou utterest  
 that is causes thee to speak and Himself answers

<sup>4</sup> Referring to Qur 2 100 Whatever verse we may annul or cause thee to  
 forget we will bring a better one than it or one like it

God becomes angry, thou seest in the eyes what is rightly in the spring <sup>1</sup>  
 His wrath and His kindness appearing in the newly formed world  
 are the cause of the error of the Guebre and the doubt of the Magian <sup>2</sup>  
 His kindness and His wrath are imprinted on the pulpit and the  
 gallows the rendering of thanks to Him is the mansion of honour  
 and forgetfulness <sup>3</sup> of Him of disgrace His kindness is comfort  
 for men's lives His wrath a fire for their souls His kindness re-  
 joices the slave His wrath makes man its mock When the *lām* of 10  
 His kindness shows itself, the *dāl* of fortune gains the victory <sup>4</sup> if the  
*qāf* of His wrath <sup>5</sup> rushes forth it melts Mount Qaf like silver The  
 whole world dreads His anger and His subtlety the virtuous and  
 the ungodly are alike in their terror When His kindness mixes the  
 draught of exultation the shoe of the Sūfī mounts to ecstasy,  
 when His wrath comes forth again ecstasy draws in its head like a  
 tortoise His wrath melts even His beloved His kindness cher 15  
 ishes the beggar He it is who nourishes thy soul in unbelief or in  
 the faith He who gives thy soul the power of choice Thy life's soul  
 lives through His kindness for by His kindness thy life endures

By His disposing wrath and kindness He brings to life the dead,  
 to death the living His wisdom cares for the slave His favour accom-  
 plishes our undertakings When His wrath came forth in conflict, 20  
 it killed the country's king by means of an impotent gnat <sup>6</sup> Then

<sup>1</sup> *ī e* water The periphrasis is in order to play upon the words thou  
 seest in the *chashm* what is rightly in the *chashma*

<sup>2</sup> The purpose of this line is to refute the error of the Guebre and the doubt  
 of the Magian the false opinion of which two erring sects is that good comes  
 from God (Yazdān) and evil from Ahrimān But God's attributes of wrath and  
 kindness appearing in the newly formed world will account for the origin of  
 good and evil and Guebre and Magian forget that the world is the theatre of  
 all the names and attributes of God the origin of good being in the name the  
 kind and of evil in the Avenging I

مَكْرُ مَعْنَى عَقْلٍ B

<sup>4</sup> *Lām* the initial letter of *luf* kindness *dāl* the initial letter of  
*daulat* fortune

<sup>5</sup> *Qāf* the initial letter of *qahr* wrath

<sup>6</sup> *Lat* a lame maimed gnat The reference is to Nimrod when Nimrod  
 waged war against Abraham God plagued those who adhered to him by swarms  
 of gnats which destroyed almost all of them and one of these gnats having en-  
 tered into the nostril or ear of Nimrod penetrated to one of the membranes of

- when He saddled the horse of kindness, he caused the food of worms to gather locusts, through God he abode in wisdom and right counsel,—  
**36** the worms were silver, the locusts gold,<sup>1</sup> and as in the midst of God's favour he suffered a proving trial, when again in favour he laughed at his misfortunes. When His wrath spreads the snare He turns the form of Bil'ām into a dog<sup>2</sup> when His kindness worked, He brought the dog of the Companions of the Cave into the cavern<sup>3</sup> The magicians through His kindness exclaimed 'No harm'<sup>4</sup> His wrath caused 'Azāzil to say, *I am better*<sup>5</sup>  
**5** With God no good and no evil has power<sup>6</sup> with whom<sup>7</sup> can it be said that there exists no one else in the world<sup>7</sup> No matter whether small or great, His wrath and His kindness reach everyone

his brain where growing bigger every day it gave him such intolerable pain that he was obliged to cause his head to be beaten with a mallet in order to procure some ease which torture he suffered four hundred years. (God being willing to punish by one of the smallest of his creatures him who insolently boasted himself to be lord of all (Hughes Diet of Islām s.v. Nimrod)

<sup>1</sup> Referring to Job who was reduced to poverty and on whose body worms fed. At last he was restored to health riches were given him beyond what he possessed before the barley and wheat in his granaries became gold and silver golden locusts rained upon his house the worms which fell out of his body became silkworms and the flies which had settled on him became honey bees L

<sup>2</sup> Qur 7 174-5 *Read to them the declaration of him to whom we brought our signs and who stepped away therefrom and Satan followed him and he was of those who were beguiled Had we pleased we would have exalted him thereby but he crouched upon the earth and followed his lust and his likeness was as the likeness of a dog whom if thou shouldst attack he hangs out his tongue or if thou shouldst leave him hangs out his tongue too* The verses are referred to others besides Balaam

<sup>3</sup> And endowed it with human characters v Qur 18 and for the Christian tradition Gibbon's Decline and Fall chap xxxiii

<sup>4</sup> Qur 26 49-50 Pharaoh's magicians repented on seeing Moses' miracles whereupon Pharaoh said *I will surely cut off your hands and your feet from opposite sides and I will crucify you all together!* They said *No harm verily unto our Lord do we return!*

<sup>5</sup> Qur 38 77 When the angels were commanded to adore the newly created man Iblis refused, and on being asked the reason said he *I am better than he Thou hast created me from fire and him thou hast created from clay*

<sup>6</sup> Gloss in B (on *يس*), *سندة و كافي*, effective effectual i.e. God is uninfluenced by the good or harm that men do

<sup>7</sup> i.e., except Him

alike Emperors humble themselves<sup>1</sup> on His path, heroes bow down their heads at His door, kings are as dust before His door Pharaohs fly in terror from before Him By means of a Turkish demon, a slave just bought, He overthrew a hundred thousand standards of war,<sup>2</sup> while yet he had no more than a couple of retainers he 10 folded up the carpet of a hungry band<sup>3</sup>

If He says to the dead, Come forth the dead comes forth dragging his winding sheet behind him, and if He says to the living Die he dies on the spot, though he be a prince The people are proud of heart through His kindness because of the respite He gives them they fear not at all but whoso manifests presumption in His kingdom has broken away from the straight road His poison shall be 15 the sufficient food of the champions, His wrath an adequate bridle for the haughty He has broken the necks of heroes by His wrath, to the weak He has given a double share of His kindness The quickness of His forgiveness obliterates the marks of our pleading from the path of speech He gives shelter to him who repents of his sin and cleanses his pages of the crime His forgiveness outruns the fault — '*My mercy outstrips*' is a wonderful saying<sup>4</sup> He is

<sup>1</sup> کله نارای with gloss in B حاشع Lat lose their tiaras at play

<sup>2</sup> Referring to Amīr Naṣīr u d Dīn Sabuktāgin whom Nāṣir Ḥajī, the merchant brought to Buḡhārā from Turkistān and who was bought by Alptāgin the chamberlain and slave of Ahmad b Ismā'īl Sāmānī After Alptāgin's death the people of Ghaznī made him their governor in A H 365 He conquered Bust (Qandahār) in 367 and having seized Qandār he died on the road to Balkh in 375 Mahmud of Ghaznī was his son

<sup>3</sup> Neither reading nor meaning is clear L reading ران بکی دونا sayan

At a time when his servants had not increased from one to two he alone rolled up the carpet of a hungry multitude &c folded up the carpet of poverty of a hungry band and brought them to wealth and fortune which is a result of the kindness of God B interprets folded up the carpet of a hungry band as turned a world upside down but مشتی, *ist* handful implies fewness

In B's text there occurs here a line not in the others —

ازین لطف و عاب کرمش کرده بر اوج آفت کرمش

Of His kindness and exceeding mercy He has placed in the zenith the sign of His clemency

<sup>4</sup> Referring to the tradition As he has said *my mercy outstrips my anger* ' B

the giver of the soul, not as we are, a creature to whom a soul is  
 20 given, He holds up the veil, He does not tear it as we do <sup>1</sup> He is  
 thy shepherd, and thou chooseth the wolf, He invites thee, and thou  
 remainest in want, He is thy guardian, and thou thyself carest not,  
 37 O well done, thou senseless sinning fool <sup>1</sup> He reforms our nature  
 within us, kinder than ourselves is He to us mothers have not for  
 their children such love as He bestows The worthless He makes  
 worthy by His kindness from His servants He accepts thankfulness  
 and patience as sufficient <sup>2</sup> His beneficence has shut the door of  
 sense against the eye of wisdom and uprightness, and opened to it  
 the path of the spirit <sup>3</sup>  
 5 Since His clemency has established thee <sup>4</sup> thou art secure against  
 the plunderers <sup>5</sup> the mountain dweller ever escapes in the plain the  
 affliction of the north east wind <sup>6</sup> Though invisible to us He knows  
 our faults <sup>7</sup> His pardon can wash them away His knowledge has  
 concealed our imperfection the secret thou hast not yet spoken

<sup>1</sup> Referring to the name of God as *Sattār* the Veiler (of sin) B

As recompense for His kindness He only requires thankfulness for  
 benefits and patience in affliction B

Human reason cannot comprehend the perfection of the essential bene-  
 ficence of the Bountiful and because the door of the senses is closed against the  
 eye of knowledge and uprightness it cannot thus acquire the comprehension of  
 His beneficence but to that eye the path of the spirit is opened i.e. the inward  
 mode of existence is placed within the reach of the reasonable soul which mode  
 of existence is obtained only by him who is single of eye and of heart who exists  
 every moment in contemplation of the world of thanksgiving and to exist thus  
 is the perfection of the spirit of the knowers and the saints and the pro-  
 phets B

<sup>4</sup> i.e. made firm thy foot in the path of acquiescence and resignation B

<sup>5</sup> i.e. carnal desires the wiles of the devil and the things of the world of  
 sense B

<sup>6</sup> نكا an oblique wind harsh and rough which rises from the north-east  
 B who also names the other oblique winds S W S E N W Stein (Dict.)  
 however gives نكا as a general name for a wind blowing obliquely and names  
 the N E النائدة B reading مرد كنى the townsman adds When a man  
 comes out of the street and market into the open plain he escapes the torment of  
 the whirlwind and the *naktū* though to our ideas it would seem that he  
 was more fully exposed to both

<sup>7</sup> i.e. His absence or invisibility knows our faults

He has heard The sons of men ever unjust and ignorant,<sup>1</sup> talk in folly of God's kindness He works good, and ye work evil He 10 knows the hidden things and ye are full of fault Behold after thy so many doubts this care of the Knower of the hidden for a wicked world, had it not been pure favour on His part how could a handful of earth have come to wear a crown ?

The alighting place of His pardon is on the plain of sin the army of His kindness comes out to meet our sighs when the sigh of the knower of God raises the veil,<sup>2</sup> hell seizes its shield from fear of Him His forgiveness grants itself to our sins His mercy des 15 cends to bestow benefits<sup>3</sup> Thou hast committed the iniquity, yet He keeps faith with thee He is more true to thee than thou art to thyself His bounty brought thee into activity otherwise how could this market have been set up on earth ?<sup>4</sup> Whoso becomes non-existent to him is given existence whoso ships receives a helping hand He it is who takes the hand of the friendless and chooses weeds like us<sup>5</sup> Forasmuch as He is pure, He desires the pure the 20 Knower of the hidden desires the dust<sup>6</sup>

#### ON HIS OMNISCIENCE, AND HIS KNOWLEDGE OF THE MINDS OF MEN<sup>7</sup>

He knows the draught of each of His creatures He has given it and He can give its opposite He is the Creator of thy wisdom 38

<sup>1</sup> B compares Qur 33 72 *Verily he (man) is ever unjust and ignorant*

<sup>2</sup> i.e. perhaps causes God to come forth and manifest Himself in power

<sup>3</sup> Or perhaps more literally His forgiveness possesses the faculty of favourable reception on account of our sins His mercy possesses the faculty of descending in order that it may bestow benefits

<sup>4</sup> The market is the human body Brought thee into activity i.e. caused thee to exist

<sup>5</sup> B reading as most do a negative — those who are vile like us He chooses not — says He does not choose dogs like us who derive their power as individuals from the sensual savours of this house of deception but He chooses him whose individuality has no other friend but God's essence and who in his friendless state desires no one else The tenor of the passage however is in the opposite sense and the positive is supported by H and M

<sup>6</sup> Since a substance becomes not pure till it has been burnt and turned to ashes He the pure who will only have the pure seeks only the dust B

<sup>7</sup> The order of the verses of this chapter varies in the various MSS none however gives a logical sequence and I have not been able to adopt the order of any single MS



but His wisdom is untainted by the passage of thought <sup>1</sup> He knows concerning thee what is in thy heart, for He is the Creator both of thy heart and of thy clay Dost thou think that He knows as thou knowest <sup>2</sup> then is the ass of thy nature stuck fast in thy clay <sup>3</sup> He sees what is best for His creatures before the desire is formed, He knows the mind before the secret thought exists He knows what is in thy heart before thou speakest He performs the work God brings joy and takes away sorrow God knows our secrets, and He keeps them safe

Silence before Him is the gift of tongues <sup>4</sup> thy life's food thou receivest from a table bare of bread, man's desire cannot wish for such things as He has prepared for him <sup>5</sup> He knows the condition of His creatures He sees it and can give accordingly He has prepared for thee thy place in Paradise, that to-morrow thou mayest enter into joy <sup>6</sup> It is enough that He speaks — be thou dumb and speak not it is enough that He seeks, remain thou a cripple, and run not to and fro <sup>7</sup> In presence of the power and omniscience of God feebleness and ignorance are best feebleness makes thee wise, weakness confers eminence on thee

<sup>1</sup> His wisdom does not like ours depend on what occurs in the mind for mind has its place in the system of the elements and of matter not in the essence of the Ineffable and Inscrutable for cogitation has no place with Him B

<sup>2</sup> If thou hast this idea thou wilt never get onto the road B

<sup>3</sup> The implication being apparently that there is no need of prayer for material blessings

<sup>4</sup> L refers to the tradition of Muhammad *Eyē hath not seen nor ear heard nor hath it entered the heart of man*

<sup>5</sup> An alternative reading might be rendered See to it that thou hast joined tomorrow with to-day i.e. prepare to-day for the judgment day (to-morrow)

<sup>6</sup> Since He who speaks to thee is all knowing thou needest not to speak to Him of thy desire And since He in mercy seeks to forgive and spare thee and the services He has commanded He has commanded only that thou mayest justify His mercy to thee and since it is certain that thou canst arrive nowhere without His generosity do not let thy search for the things of the external world enter in between thee and thy union with thy desire but rely thou on His desire and love for thee When thou abandonest the search for externalities and enterest the stage of resignation and givest thyself up to Him He will be sufficient as a searcher L

Whoso can make existence non-existent (can also change non-existence into existence) He in His mercy arrests the rhythmical forces in the wombs for the due constituting and establishing of the offspring <sup>1</sup> and forasmuch as His inscrutability portrayed thy form <sup>15</sup> knowest thou not that thou canst not remain hidden? <sup>2</sup> He knows thy case better than thyself why frequentest thou the neighbour hood of folly and deceit? Speak not of thy heart's sorrow for He is speaking seek thou not for Him, for He is seeking <sup>3</sup>

He perceives the touch of an ant's foot, though in night and darkness the ant move on a rock <sup>4</sup> if a stone moves in the dark night in the depth of the water, His knowledge sees it if there be a worm <sup>20</sup> in the heart of a rock whose body is smaller than an atom, God by His knowledge knows its cry of praise and its hidden secret To thee He has given guidance in the path to the worm He has given its sustenance in the rock No soul has ever rested in patience apart <sup>39</sup> from Him no understanding deceived Him by its subtlety He is ever aware of the minds of men — ponder thou this and thy duty is fulfilled

<sup>1</sup> منقاسى is a dun a person who exacts a debt importunate Here the idea is that of recurrence a recurrent force I wanders into medical details but errs I think in taking قائم کردن as establish for the establishment of a regularly recurring force would not tend to the formation and constituting of the developing organism on the contrary the suspension of active movements in the womb is what is required — a period of rest for the undisturbed development of the offspring The arrest, during pregnancy of the expulsive action of the womb as regards menstruation was probably present in Sanā's mind

<sup>2</sup> L prefers a different interpretation inasmuch as His inscrutability has portrayed thy form knowest thou not that thou canst not contain Inscrutability in the compass of thy comprehension? For the picture can by no means know the nature of the artist nor can what it comprehends contain the artist In view of the next line however the translation given seems the better

<sup>3</sup> Cf sup 1 11

<sup>4</sup> So small a thing as an ant on an unimpressible mass like a rock B  
 'A denial of the doctrine of the philosophers who say that God knows the parts by the way of the whole not particularly the truth however is that He knows the parts as parts — nor does the weight of an atom escape thy Lord in earth or in heaven nor is there less than that nor greater but it is in the perspicuous Book (Qur 10 63) L

If thou turn thy face from evil usage <sup>1</sup> thy mind shall preserve the true religion of Islam but since thou chooseth to hold false ideas of His clemency thou shalt have no light but hell fire in thy heart 5 for since thou wilt not take account of His knowledge O man cherish no hope of clemency from Him His omniscience kindles the lamp of the understanding but His clemency teaches nature to sin were not His clemency a perpetual refuge how could a servant due to sin <sup>2</sup>

If then thou committest a sin that sin falls under one of two cases if thou thinkest that God knows not I say to thee Well done <sup>3</sup> 10 O thorough going infidel <sup>4</sup> and if thou thinkest that God knows and still thou committest it Bravo impudent one and vile <sup>5</sup> Myself I acknowledge that no man knows thy secrets God knows God is not less than man and I take it that if He hides this forgiveness from thee is it not that His omniscience knows that it is thus with thee <sup>6</sup> Then turn from this vile conduct of thine otherwise on the day of thy resurrection thou wilt forthwith see thyself drowning in the sea of thy shame

# 15 CONCERNING HIS BENEFICENCE -AND VERILY HE IS THE PROVIDER OF PROVISIONS

When He lays the table of its food before the creature He provides a fare more ample than the eater's needs life and days and daily food come to all from Him happiness and fortune are from Him He supplies the daily bread of each nor seals the door of the

<sup>1</sup> آئس here of mode of belief

<sup>2</sup> To take account of His knowledge is to hold Him in truth the knower of all secrets and if one does so one may hope for His mercy For to hold Him omniscient is to fear Him and to fear Him makes thee the recipient of His mercy B

<sup>3</sup> Apparently— His omniscience if reflected on will kindle so B when thou fully understandest His omniscience the lamp of the understanding becomes bright but if thou hast no knowledge of His omniscience and rehest on His clemency and hast abandoned thy fear of God thou becomest persistent in sin ( ابرام بگدا رفت ) and hast lost thy place

<sup>4</sup> This confidence in His clemency springs from the servants not understanding His omniscience and not fearing Him <sup>5</sup> B

<sup>6</sup> Ironically gloss in B است ie , this is a thorough going

storehouse infidel and true believer wretched and prosperous,—  
to all their daily food and life renewed While the *ḥā* of necessity <sup>1</sup> 20  
is still in their throat the *īm* of His munificence <sup>2</sup> has given His  
creatures their sustenance Except by bread we cannot live and  
appetite is our only relish, He shuns not His servants when they  
turn to Him,—He has given the relish He will give the bread  
too

Thy bread and life are in the treasury of God thou dost not 40  
hold, according to His word that it is He <sup>3</sup> If thy daily bread be  
in China, thy horse of acquisition is ready saddled to bear thee speedily  
to it or to bring it to thee whilst thou art sleeping <sup>4</sup> Has He not  
said to thee, I am thy Sustainer the Knower of what is hidden and  
the Knower of what is manifest I gave life I give the means of 5  
livelihood whatsoever thou askest I give forthwith <sup>5</sup> Know that,  
like the day, the matter of thy daily bread is well assured for thy  
daily bread is a present which the day brings with it, forasmuch as  
the kindness of God is on thee, thou holdest thy life as a pledge for  
thy food Take thought for thy life, and thou hast done the same for  
thy bread loaf succeeds loaf as far as the edge of the grave Hold  
firmly to this pledge, and eat thy bread, <sup>6</sup> and when the pledge  
passes from thee still shalt thou eat the food of Life <sup>6</sup> Life without 10  
bread God gave to none, for life endures through bread, and when  
life quits the body, know for a certainty that now indeed sustenance  
has reached thee <sup>7</sup>

The ignoble fear for their daily bread the generous man does not  
eat his food warmed up a second time The lion eats not his prey

<sup>1</sup> حَاج *ḥājat* necessity need of which *ḥā* is the initial letter This  
being a guttural pronounced (unlike the soft aspirate) deep in the throat the  
hemistich has as B notes a peculiar aptness

<sup>2</sup> حُود *ḥūd* munificence of which *īm* is the initial letter

<sup>3</sup> *e* bread and life are given to thee from God's treasury yet wilt thou  
not believe as His word says, that He is the giver

<sup>4</sup> *e*, God creates means by which thou mayest obtain thy daily food  
wherever it may be B

<sup>5</sup> *O/ 1 7 sup*

<sup>6</sup> *e* in the upper world

<sup>7</sup> *e*, thy true spiritual food (gloss in B) *cf 1 9 sup* Life is always main-  
tained by food whether the life in the body or out of it

alone when he is satisfied, he abandons the rest <sup>1</sup> It is for women to hoard up the old to men new sustenance with the new day <sup>2</sup>  
 15 Thy daily bread is a charge on the All knowing and All powerful,—be not angry against prince or minister it comes from God's door and not by teeth or throat or pipe <sup>3</sup>

The lordship of a house is a lordship with sorrow, especially for him who has no wealth or treasure the lordship of a house is all sorrow and desire —leave aside the *house* and *God* is sufficient for thee <sup>4</sup>  
 Let thy trust at all times be on God rather than on mill and  
 20 sack for if the clouds give thee no water for a year I foresee that thy affairs will be altogether ruined <sup>5</sup>

### A STORY

An old man put forth his head and seeing his field dried up  
 41 spoke thus — O Lord of both new and old <sup>6</sup> our food is in Thy hands do what thou wilt The sustenance Thou givest to fair and foul depends not on tears of cloud nor smiles of field I well know Thou art the Uncaused Sustainer <sup>7</sup> my life and my food, all comes from Thee Thy one is better than thousands of thousands for Thy little is not a little

<sup>1</sup> So to others and does not save it up the lion being a type of nobility

*Lu* to women the old fold on fold The men of the Path who are the men of wisdom (the knowers) every day make new progress in acquisitions and struggles and austerity which are their daily food while it is for women to gather up and watch over fragments So B (illustrating his tendency to read mystical meanings where they are not intended)

<sup>2</sup> Not from our teeth that (showing them) we should importune others or throat that we should cry out at men's doors nor in anyone's face that we should fall to lamentation (ناله باي و آله در اقدم) B It would seem however that teeth is used rather in reference to the teeth of wild animals by which they seize their food throat as B to calling aloud on others and pipe is perhaps the pipe of the dervishes and so means beggary

<sup>4</sup> *Kadhudā* : the lordship of a house splits up according to its derivation into *kad* house and *Khudāy* a lord God

<sup>5</sup> i.e. in case thou dependest on mills and sacks

<sup>7</sup> Rain, etc. is not the ultimate cause of our sustenance the ultimate cause is I thou who art uncaused

A flame from Him, and a hundred thousand stars appear, a 5  
drop from Him, and a hundred thousand palm trees spring up <sup>1</sup> He  
who is in fear about his daily food is not a man,—truly he is less  
than a woman

### A STORY

Hast thou not heard how in a rainless time some birds received  
their food from a Magian's door <sup>2</sup> Many Muslims spoke to him,  
and among them one clever and eloquent—"Though the little birds 10  
take your corn, yet this generosity of yours will not find acceptance"  
Said the Magian, "If He does not choose me, still He sees my  
toil since He himself is kind and generous, He does not think the  
same of niggardliness as of liberality"

Ja'far <sup>2</sup> sacrificed his arm in His Path instead of arms God gave  
him wings None shall discover thy work but God, truly nothing  
can happen to thee from men Pay no heed to the doing and busting 15  
of men fasten thy mind on Him, and thou hast escaped from sorrow  
and bondage So far as thou canst, take thou no friend but Him,  
take men not into thy account at all Your bread is laid up in God's  
eternity, His friendship He gives you,—it is your life, know that  
both of these are represented in the world of love and search by the  
Persian *water* and the Arabic *father* <sup>3</sup>

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<sup>1</sup> احضر /at green B supposes it to refer to rivers

<sup>2</sup> Ja far was Muhammad's cousin the son of Abu Jālib and brother of  
Ali On the death of Zaid during the battle of Mūta A H 8 he took command  
of the force and hamstringing his horse fought till he too fell. Muhammad is  
reported to have said I saw Ja far as an angel with two wings covered with  
blood his limbs stained therewith Hence Ja far is known as the winged  
martyr Cf Muir Life of Mahomet 3rd ed., p 383

<sup>3</sup> The line is obscure to me nor can I derive much illumination from the  
commentators Water in Pers. is *āb* and 'father' in Ar is *ab* words which  
differ only in the quantity of the *ā* B says Although they differ in meaning  
yet in nature and pronunciation (? they are the same and) by any means of  
arrangement to take away *ā* from the words referred to is impossible so there  
is also a relation between the *ā* of *ālā* (favours 1 17) and your life (*jān*) which  
is indissoluble and indestructible while life lasts God gives His favours' Simi-  
larly L whom B has imitated and expanded both mention the possibility of  
*āb* referring to the semen (cf Qur 86 5 sqq)

[ON THE DESIRE FOR GOD <sup>1</sup>]

So long as thou art a stranger to the light of Moses,<sup>2</sup> thou art blind  
 20 to the day, like the bird of Jesus,<sup>3</sup> since thou hast no knowledge of the  
 path of poverty, thou art in hiding, like the inside of an onion <sup>4</sup> First,  
 for the sake of His comforting love, do thou make thy head thy foot,  
 42 like the reed,<sup>5</sup> and continue seeking Him, that by thy perfect search  
 thou mayest reach that place, where thou knowest thou needest seek  
 no more

Did not an indolent one, when he heard murmurs of sloth on his  
 heart & tongue, ask 'Alī, ' Say, O Prince, illuminer of the soul is the  
 dark night better, or the day ?''<sup>6</sup> Murtaza<sup>7</sup> said, " Hear, O ques-  
 5 tioner, yield not to this backsliding, for to the lovers in this soul  
 inflaming path the fire of the secret is better than the splendour of  
 the day '' He whose soul the path has fired stays not behind on  
 foot at the halting place <sup>8</sup> in that world where love tells the secret,  
*thou* no longer art, thy reason no longer endures

ON AFFECTION AND ISOLATION <sup>10</sup>

The lovers are drunk in His Presence their reason in their sleeve

<sup>1</sup> There is no indication of the beginning of a fresh chapter here in any of  
 the MSS The subject of the following verses however is different and we seem  
 here to begin a fresh section of the book

<sup>2</sup> The desire to see God which burned in Moses B

<sup>3</sup> The bat c/ Qur 3 43 One of Jesus's miracles was the creation of a  
 living bird out of clay which the learned suppose to have been a bat as the most  
 perfect of birds in make v Sale's Qur an n *ad loc* and Hughes Dict of Islam  
 s.v Jesus (III Miracles)

<sup>4</sup> i.e. in layers of husk

<sup>5</sup> i.e. bend thy head to thy feet in humility

<sup>6</sup> Hoping I suppose to be able to put off his religious exercises

*Let* the chosen usually applied to Muhammad here to Alī

<sup>7</sup> What matters day or night? for when the Secret comes it is well  
 whether it come by day or night L 'The soul-consuming yearning for the  
 Secret is what is necessary not the question of night or day for in the rule of  
 the search there is no captivity to time or season or day or night '' B

<sup>8</sup> For the searchers halt not night or day ' B

<sup>10</sup> The word affection is not the same as that translated love it is  
 used also of friendship Isolation is the separation or detachment from  
 entanglements of the world and of sense thus almost renunciation'

and their soul in their hand <sup>1</sup> Lo, when they urge the Burāq <sup>2</sup> of their 10 heart on towards Him, they cast all away under his feet, <sup>3</sup> they throw down life and heart in His path and make themselves of His company In the face of his belief in the Unity, there exists for him no old or new, all is naught, naught, He alone is What worth have reason and life in his eyes <sup>4</sup> the heart and the true faith pursue the road together <sup>5</sup> The veil of the lovers is very transparent, the tracings on these veils are very delicate <sup>6</sup> Love's conqueror is he who is 15 conquered by love <sup>7</sup> 'love' inverted will itself explain this to thee <sup>7</sup>

<sup>1</sup> i.e., they are amazed and confounded reason and soul escaping from within them

<sup>2</sup> The name of the animal which bore Muhammad on his night-journey to Heaven

<sup>3</sup> <sup>ب</sup> كَب, <sup>ل</sup>stirrup i.e. of the Burāq of their heart

<sup>4</sup> "According to certain Sūfis the heart (mind *ḍal*) is superior to the spirit (soul *rūh*) and religion (*dīn*) to life (soul *jān*) for there are unbelieving souls and these according to the Qur ān will die The *jān* ought therefore to possess religion (*dīn*) and faith (*īmān*) L

<sup>5</sup> The veil is the mystery ( <sup>م</sup> ر ) of the lovers of God so subtle that its corporeal existence ( <sup>ك</sup> غيب حسي ) cannot be discerned and the characters on that veil are the secret matters that are far removed from explanation and comment and interpretation B

<sup>6</sup> Or by God the pronoun used might refer either to love or to God

Love ( <sup>ق</sup> ḡḡq ) has been interpreted as the essence of God that is as the might of love in the lover increases the more utterly conquered does he become I

The strong men of love thou thinkest powerful it is not so for love has conquered them and they are overcome by his hand and none can conquer love B

<sup>7</sup> *Iḡḡq* love inverted becomes <sup>ع</sup> ḡḡḡ the verbal noun *ḡḡḡ* being to disperse dispel as the wind disperses clouds and *ḡḡḡ* being an inconstant or frivolous fool B I think rightly having regard to the allusion to the clouds in the next line supposes the interpretation to lie in the first meaning (*ḡḡḡ* dispelling as equivalent to conquering and overcoming) I however refers to the derivation of *ḡḡḡ* a fool from whom reason has been taken away (dispelled) and observes that since the loss of reason is essential in love it is certain that love's conqueror will be conquered As L further observes 'love is again expressed here only by a pronoun which may not refer to love at all but to the preceding hemistich as a whole i.e. the converse of this (statement) will itself' The converse of course would be He who is conquered by love is love's conqueror "



When the clouds fall away from the Sun, the world of love is filled with light <sup>1</sup> The cloud is dark and murky as a Magian, but water may be useful as well as harmful,—a little of it is man's life, but his life is destroyed by too much of it, so he who believes in the Unity is the beloved of His Presence, though affection, too, is a veil over His glory <sup>2</sup>

20 He is not in evil plight to whom He addresses His instruction  
What then is evil <sup>3</sup>—to be the friend who toils Look at the letters

<sup>1</sup> The clouds are this visible and phenomenal existence which hides the sun of Truth or Reality

Though the cloud of (mundane) existence which hides the sun of Reality be dark and murky still water the end for which it exists is beneficial though also at times noxious So with the Unitarian who is the friend of His Presence For though on the one hand affection (محب) is the origin of love (عشق) just as learning (علم) is the beginning of the knowledge (معرف) of God's essence—still on the other hand since it is a matter of relation and involves the duality of lover and beloved affection is a veil (which separates us from Him) L

Apparently following up the idea of the inferiority of *mahabbat* and by consequence of the *muhibb* (friendship and the friend) The distinction in this line the commentators would make to lie between the active and the passive states of which the passive is the more blessed and the *muhaddath* superior to the *muhibb* L pointing محدث defines it as one whom God most High purely by His compassionating mercy has chosen out and made the receiver of His holy communion Then taking in contrast the act part محدث as one who by struggling and endeavour and by traversing the stages of the journey wishes to attain the lofty dignity of converse with God he draws a parallel between these and the pair مخلص and مخلص of whom it is said in the Qur'an

The whole of his lengthy argument especially the definition of the act part محدث seems to me to be somewhat far-fetched Is it not possible especially in view of the next line that there may be no depreciation of the *muhibb* as such intended? Might not محب محب is the friend who sees toil (labour pain trouble) be the friend who regards toil 'etc considers it, takes it into consideration instead of looking on it as nothing or as a pleasure' And so 'Evil is the friend who calculates his trouble for the very characters of the words 'friendship and 'trouble are the same' friendship being equivalent to toil and trouble undertaken for one's friend

of *mahabbat* (friendship), the very word *mishnat* (labour) is shown in its characters <sup>1</sup> O thou who lovest <sup>2</sup> the Beauty of the Presence of the Invisible, till thou seek for the meeting with His face thou wilt never <sup>4</sup> drink the draught of communion with Him, nor taste the sweetness of inward converse with Him <sup>8</sup> Since thou knowest the One, and assertest the One, why search after the two, and three, and four? Together with *alsf* go *be* and *te*,—count *be* and *te* an idol, and *alsf* God <sup>4</sup>

Continue to ply hand and foot in search, when thou reachest the sea, talk not of the rill <sup>5</sup> Since glory and shame have made of thee a slave, O youth, what hast thou to do with the Eternal <sup>6</sup> Thou art but newly come into existence,—talk not of the Eternal,<sup>7</sup> thou who dost not know thy head from thy foot There are a hundred

<sup>1</sup> The words differ only as the dot of the third letter is above or below

Again *muhibb* friend in view of the meaning (v next note) it is necessary to express an active sense though lover must be considered as appropriated to *ughayy*

To manifest an affection for His Beauty is to manifest an affection for one of His attributes only not for His Essence and is in opposition to the seeking for union with His Presence For there should be no distinction between Beauty and Majesty (i.e. the groups of attributes called by those names the merciful and the terrible) and the sight should be fixed on their origin only L

\* *alsf* *be* and *te* being the first three letters of the Arabic alphabet *be* and *te* accompany *alsf* the initial letter of Allah as His attributes accompany His Essence *Be* and *te* form the word *but* an idol and so His attributes are to be regarded if looked on and worshipped to the exclusion of His Essence As L puts it The two three and four are His attributes of which His Beauty is one in the contemplation of Essence *plus* attributes howsoever in truth the attributes are not disjoined from the essence the imagination of number remains but communion with the face of the Invisible is communion with the pure Essence disjoined from contemplation of the attributes whether of Beauty or of Majesty And the traveller in search of God is to count the attributes as idols and the Essence alone as God Again since thou believest and proclaimest God to be in truth One think Him not to be One numerically, for that is bounded and circumscribed He is one without number but to conceive Him as numerically one is to assert number of His Essence

<sup>5</sup> حوي which also means search as well as rivulet stream

<sup>6</sup> i.e., since thou art still anxious about such things as disgrace and renown, honour and dishonour and art occupied with them

<sup>7</sup> قدم as previously, existing from eternity without beginning

thousand obstructions in thy path, thy courage fails, and falls short, thy talk is trickery still, still thou remainest in the snare Betake thyself at once to the ocean of righteousness and true religion, thy  
10 body naked like wheat-grains,<sup>1</sup> or like Adam, that so He may approve thy complete renunciation, then see that thou meddle not again with these useless encumbrances Thou art as yet a follower of Satan, how canst thou become a man without repenting<sup>2</sup>

When He admits thee in His court, ask from Him no object of desire—ask Himself when thy Lord has chosen thee for friendship, thy unabashed eye has seen all there is to see The world of love suffers not duality,—what talk is this of Me and Thee<sup>3</sup>

15 When thy Thee-ness leaves thee, fortune will uplift thy state and seat, in a compact of intimacy it is not well to claim to be a friend, and then—still *Me* and *Thee*<sup>4</sup> How shall he that is free become a slave<sup>5</sup> How canst thou fill a vessel already full<sup>6</sup> Go thou all of thee, to His door for whoso in the world shall present himself there in part only is wholly naught<sup>7</sup> When thou hast reached to the kiss and love-glance of the Friend count poison honey from Him and the thorn a flower<sup>8</sup>

20 For the rust on the mirror of the free *No* is the nail parer—with it cut off existence<sup>9</sup> Be not filled with thy incapacity time

<sup>1</sup> *se* divested of husk

<sup>2</sup> This *Me* ness and *Thee*-ness is separation not union B

<sup>3</sup> How shall he who deems himself a free man become a slave or perform God's service<sup>4</sup> For a vessel already full cannot be filled The object of servitude is freedom but when a slave deems himself free he is necessarily excluded from freedom which is the outcome of servitude L

<sup>4</sup> Go all that is in every way be of Him and in all ways give up thyself to Him for whoso goes to His court except in his completeness that is being partly of Him and partly of other than Him is in every way naught ( کم ) L

<sup>5</sup> The flower *خمری* is the ox eye a yellow flower black in the middle also called *همیشه بهار* I

<sup>6</sup> For *آئینه* *el* p 7 l 10 and for scansion of *آئینه* also p 7 l 11 and five following lines *نار* *ناح* *نری* or *نار* *ناح* *نری* is an implement for paring or cutting nails knife or scissors The line presents difficulties. I taking *هستی* *بر* as an adjective to *نار* *ناح* *نری* ' To remove the rust from the mirror (*se* a mirror of polished steel) of the heart of the free man (for the free man ' *el* l 17 and note) —the rust being *هستی* this imaginary existence

after time, as a boat is filled, <sup>1</sup> dost thou not read in God's book that those who die are not dead but living? <sup>2</sup>

Receive alike good and evil, fair and foul, whatever God sends **44** thee, take it to thy soul Did not 'Azāzīl,<sup>3</sup> receiving from God both His mercy and His curse, deem them both alike? Whatsoever he obtained from God, good or evil he held both equal But the likeness of him who waits at the door of princes is as a sail in unskilled hands <sup>4</sup>

#### ON RENUNCIATION AND STRENUOUS ENDEAVOUR.<sup>5</sup>

5

Whoso desires to be lord of his isolation and whoso seeks to guard his seclusion,<sup>6</sup> must take no ease within, nor adorn himself without,

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—No that is the denial of all else than God is the nail-cutter which cuts off existence If the nail cutter be scissors the resemblance in shape to لآ ('No') is evident Otherwise [i.e. if a knife?] placing on one side the cutter on the other what is cut from the nail we have the same form لآ in any case the comparison of لآ with the nail cutter is very good

to which it may be said that a nail cutter is not a suitable implement for cleaning away rust the finger nail would be more suitable with which to scratch it off Accordingly B لآ is a nail with which to cut (ناحييت نريد),<sup>7</sup>—but this is not what the text says

<sup>1</sup> With regard to thy impotence in polishing the mirror of the heart be not like the boat filled again and again with people crossing the river Admit not the thought (of thy impotence) to thy mind for so thou wilt give up striving and necessarily become a fatalist (jabari) L

<sup>2</sup> Qur 3 164 Count not those who are killed in the way of God as dead, but living with their Lord

<sup>3</sup> i.e. even Azāzīl the devil The story of the devil there called Iblis of his expulsion from heaven and of the respite he received, is told in Qur 7 10 sqq I find no special point to which the text could refer nor do the commentators mention any

<sup>4</sup> Perhaps meaning that the man who works for earthly rewards keeps no fixed course has no firm and steadfast character The last few lines seem doubtfully in place here

<sup>5</sup> تَجَرُّد renunciation from the same root as and with similar meaning to تَجَرُّد in the title of the last chapter تَجَرُّد is used again in the first line of the present chapter

<sup>6</sup> L distinguishes between تَجَرُّد and تَعَرُّد, both in ordinary use having the meaning of solitude or loneliness تَجَرُّد is the cutting off of connections with externals (i.e. things of the world), and تَعَرُّد the rejection of things pertaining to the inner man the mind (i.e., false knowledge) <sup>7</sup>

that praise which is bestowed on outward seeming imports the abandonment of true praise and adornment<sup>1</sup> The beggar asks bread at the door of the king, so the lover begs food for 10 his soul On the path, naked<sup>2</sup> and fearless, he has cast water and fire and earth to the winds<sup>3</sup> Standing on the plain of the signposts of time,<sup>4</sup> what matter fools to him, what the philosopher of the age? O brother, hold thy liver as roast meat in the fire of renunciation, not a broth<sup>5</sup> The mean spirited dog seeks a bone the lion's whelp seeks the marrow of life The lovers have sacrificed soul and heart and day and night have made His memory their food

<sup>1</sup> L and B both interpret differently L gives no paraphrase but notes that او in the first hemistich refers to God in the second to the seeker He thus reads an *izāfat* before او in each case B following him paraphrases Till thou abandon thy attachment to things both inward and outward which are the praise and the adornment of the unspiritual thou wilt not obtain the sight of God whose commendation is the root of all praises It is hardly probable that او would have a different reference in the two hemistichs as supposed by the commentators nor is the interpretation of the first hemistich satisfactory Accordingly B next proposes to refer او in both cases to God till thou ceasest to care for adornment or commendation by God thou art not fit for the sight and praise of God that is in travelling along the stages of knowledge cherish no anxiety about thy reception or its manner and pursue not thy labours with a view to praise and adornment so that thou mayest obtain a true vision of God او را بهائش علی and true praise Here too besides the improbability of the rendering, the paraphrase is not a fair interpretation of any possible meaning of the first hemistich I can see no objection to reading the line without the *izāfat* after او را بهائش and the sense then connects immediately with the last words of the preceding line

او را بهائش  
stripped or alone being the pass part corresponding to  
او را بهائش 16, *sup*

he has cast away all mundane attachments

<sup>4</sup> (Gloss in B مشاهیر, i.e. eminent men

<sup>5</sup> The line reads curiously to us For تجرد isolation cf p 42 l 8 and l 6 *sup* and notes کتاب in Persian by a metaphor somewhat strange to European taste frequently used as emblem of a bosom burning with love or grief (Stein) نورد is crumbled, grated or sliced bread for putting into milk or broth bread soup You obtain nothing from eating *gharid* and abandoning delights (*gharid* being I suppose a tasteless sort of dish), unless you make your liver a *kabāb* in the fire of the love and remembrance of God B

The man of high resolves seeks not bondage, <sup>1</sup> a dog<sup>2</sup> is a dog, made 15  
happy by a bite

If revelation become a restraint on thee,<sup>3</sup> make of it a shoe and  
beat thy head with it, <sup>4</sup> talk fewer superfluities, and keep thy weak-  
ness before thee, leave the bone to the dogs. In virtue of thy  
essential nature thou hast obtained a high station, then why be  
mean in spirit like a dog? On the man of high endeavour both  
worlds are bestowed, <sup>5</sup> but whoso is mean spirited like a dog, like a 20  
dog runs about after a meal

If thou desirest to possess thy soul free from the body,<sup>6</sup> *Lā* is as  
a gallows, '—keep company with it. How can pure Divinity admit  
thee till thy humanity has been uplifted on the gallows?—for on the 45  
path to divinity thy soul<sup>7</sup> will suffer many crucifixions. Put an  
end to all imitation and speculation<sup>8</sup> that thy heart may become  
the house of God. As long as thy existence is with thee in thy soul,  
the ka'ba is a tavern, though thou serve Him, but if thy soul  
has parted from thy existence, through thee an idol temple becomes  
the Inhabited House.<sup>10</sup>

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<sup>1</sup> i.e. to be kept back on his journey. Be not content with any one  
stage on thy path. desist not from labouring in thy search like a dog that  
stands at the door for a morsel of food. B

<sup>2</sup> i.e. a dog of a man

<sup>3</sup> Holding thee back from pursuing the path. I. Revelation *كشف* *ku*  
'uncovering manifestation' (cf. Gibb p. 59). But such experience which  
is technically termed unveilingment (*keshf*) in allusion to the veil interposed by  
sensual perception is not the aim of the true Sūfī. It comes so to speak fortuitous-  
ly. His real goal is absorption in the Deity. (cf. also especially pp. 57-58)

<sup>4</sup> A common Oriental mode of punishment

<sup>5</sup> What then does he desire from revelation? For that too he has  
received. B

<sup>6</sup> i.e. to escape from the obscuring gloom of this water and earth (the  
material body). B

<sup>7</sup> Which frees the soul from the body. B supposes also that a comparison  
in actual shape is intended between the form of *Y* and a gallows.

<sup>8</sup> *Lā* thy Jesus

<sup>9</sup> *Lā* road (i.e. the road of others) and opinion—worldly discus-  
sions and disputes on things of sense. B

<sup>10</sup> The heavenly prototype of the Ka'ba in the first or lowest heaven  
(Gibb), or the fourth (B) or seventh heaven (Hughes Dict. of Islam). For an  
account of it v. Sale note on Qur. 52. 4 and Introd. Chap. IV with notes  
and especially Gibb op. cit. pp. 37-38

5 O seeker of taverns, full of wretchedness, thou art but an ass's son, and asses are thy fathers <sup>1</sup> Thy understanding is muddled with thy Self and thy Existence, thy reason's sight is dark before that other world Thine own soul it is that distinguishes unbelief and true religion, of necessity it colours thy vision <sup>2</sup> Selflessness is happy, selfishness most unhappy cast away the cat from under thy arm <sup>3</sup> In the Eternal, unbeliefs and religions are not, such things exist not if the nature be pure

# 10 ON FOLLOWING THE PATH OF THE HEREAFTER

All this knowledge is but a trifling matter the knowledge of the journey on God's road is otherwise, and belongs to the man of acuter vision What for the man of wisdom and true religion, whose bread and speech are alike of wheat, distinguishes that path and points it out <sup>4</sup> Inquire its mark from the Speaker and the Friend <sup>5</sup>

15 And if, O brother thou also ask of me I answer plainly and with no uncertainty To turn thy face towards the world of life to set thy foot upon outward prosperity, to put out of mind rank and reputation, to bend one's back double in His service to purify our selves from evil to strengthen the soul in wisdom <sup>6</sup>

What is the provision for such a journey O heedless one? By 20 looking on the Truth <sup>7</sup> to cut oneself off from the false <sup>8</sup> to leave the abode of those who strive with words and to sit before the silent to journey from the works of God to His attributes, and from His attributes to the mansion of the knowledge of Him then from know

<sup>1</sup> A play on words in the original

<sup>2</sup> When thy self and thy opinion leave thee thine eye sees no colour but the colour of pure light and when the man of single eye looks away from the dust the distinction disappears When thou recognizest the full reality thou wilt recognize that the distinction does not exist B

<sup>3</sup> Meaning to cast away the impurities of the soul B

<sup>4</sup> The Speaker with God and the Friend of God Moses and Abraham  
<sup>5</sup> For the one was submerged in the rays of the light of the Eternal and the other absorbed in the secrets of His conversation B

<sup>6</sup> Haqq that is God

<sup>7</sup> i.e. the things of this world

<sup>8</sup> Though B paraphrases **صفات** in the singular by **صفات** in the plural with the meaning attributes I do not think this is quite accurate

ledge to the world of the secret, then to reach the threshold of poverty, then when thou art become the friend of poverty, thy Soul 46 destroys thy impure Self,<sup>1</sup> thy Self becomes Soul inside thee, it becomes ashamed of all its doings, and casting aside all its possessions is melted on its path of trial, then when thy Self has been melted in thy body, thy Soul has step by step accomplished its work, then God 5 takes away its poverty from it, - when poverty is no more, God remains

Not in folly nor ignorance spoke Bāyazīd, if he said '*Glory to me*'<sup>2</sup> so too the tongue that spoke the supreme secret moved truly when it said, '*I am God*'<sup>3</sup> When he proclaimed to the back the secret he had learned from the face,<sup>4</sup> it became his executioner and killed him, his secret's day time became as night,<sup>5</sup> but God's word was what he spoke,<sup>6</sup> when in the midst of the rabble he suddenly 10

For **صفت** nature of p 2, l 12 p 45 l 9 and so perhaps the description of His nature by His attributes His nature as set forth in His attributes' is what is meant **معرف ذات** ١٢ معرف, the knowledge of His essential nature comes afterwards

<sup>1</sup> Soul **دل** Self **نفس** —here as well as in the following lines and p 45 l 18 *sup* L considers it equivalent to **نفس امارة** animal passions' but though the meaning inclines towards this it would not quite suit **نفس** in p 45, l 18 lower nature would perhaps be nearly right **دل** being then 'higher nature

<sup>2</sup> B recounts the story as follows — Bāyazīd Basāmī was preaching one day when the light of the beams of knowledge fell on him He went from himself and being beside himself uttered the cry of union '*Glory to me how magnificent is my state*' When he recovered consciousness his friends informed him of what he had said He said 'If I sa, it a second time kill me Another day during his religious exercises the same thing happened His friends used their knives on his head and breast but however hard they struck his insensible body received no mark at all When he recovered they found that the wounds they had inflicted they had inflicted on themselves their own bodies showing the marks of the blows The expression used by Bāyazīd is of course only applicable to God

<sup>3</sup> The celebrated saying of Mansūr al-Hallāj who was executed on that account in 309 A H

<sup>4</sup> The face is the face of God the back God's creation L

<sup>5</sup> 'In reality it was truth though it appeared false' L.

<sup>6</sup> 'In the technical language of the Sūfis this is the stage of **قرب فرائض** 'propinquity to the divine laws God the agent and Mansūr the tool' I



disclosed, unauthorized, the secret, his outward form was given to the gallows, his inward being was taken by the Friend when his life's soul could speak no longer, his heart's blood divulged the secret <sup>1</sup>

He spoke well who said in his ecstasy *Leave thyself O son, and come hither* From thee to the Friend is not long thyself art the road,  
15 —then set thy feet on it <sup>2</sup> that with the eye of Godhead thou mayest see the handwriting <sup>3</sup> of the Lord of power and the Lord of spirits

When shall we be separated from our Selves,—*I and thou* departed and God remaining ' the heart arrived at God's threshold the Soul <sup>4</sup> saying, Here am I enter thou When by the doorway of renunciation heart and soul have reached the dome of a true belief in the Unity, the soul locks itself in the embrace of 'the Houris the heart walks proudly in the sight of the Friend <sup>5</sup>

20 O thou who knowest not the life that comes of the juice of the grape how long then wilt thou be drunk with the grape's outward form ' Why boastest thou falsely that thou art drunk ' So that they say The fellow has drunk butter milk ' If thou drink wine, say naught the drinker of butter milk too will guard his secret <sup>6</sup>  
47 Why seekest thou ' Deem it not like thy soul drink it as thou dost thy faith Thou knowest not what *mās* is in Persian when thou

<sup>1</sup> It is related that his blood as it fell on the ground formed itself into the letters *inā l haqq* thus again publishing the secret I

<sup>2</sup> i.e. it is self that thou hast to bring under thy foot

Or pathway B

<sup>3</sup> Probably the Universal Soul روح امیعی روح معبود و حقیقی B

<sup>4</sup> The distinction between روح - جان - دل - روان spirit life heart soul appears to be seldom accurately definable and in passages like the above it seems impossible to say in what the distinction consists

<sup>5</sup> As the buttermilk drinker who feigns his intoxication keeps secret the fact that he has been drinking only buttermilk so refrain thou also from disclosing thy secret if thou hast drunk wine If it is the wine of reality it is not well to proclaim the secret and if earthly wine to tell it will cause thee to be blamed and disgraced L

L interprets differently He thus addresses the traveller on the path of the hereafter — Why seekest thou the path of God like the soul whose nature can never be comprehended by anyone ' (مانند جان که گدازد او بدرک کسی) It is not necessary that thou shouldst know the true nature of this path at first before thou settest foot on it Rather drink it like the faith which at first is a matter of conformity (نقلد),

hast eaten it, thou recognizest the taste <sup>1</sup> When in this ruined hall thou drinkest a cup of wine, I counsel thee put not thy foot outside the house of thy drunkenness, lay down thy head where thou hast drunk the wine till thou hast drunk it, hold it an unlawful thing, and when thou hast drunk it rub a clod of earth on thy hips <sup>2</sup> When with a hundred pains thou hast twice drunk the dregs, <sup>3</sup> I will say, Look at the man's courage <sup>1</sup>

and afterwards comes to be really present with one ( *به مرتبه شهود میرسد* ), i.e. deeming it good and wholesome put thy foot on the road of striving and austerity *And God knows best if this is right* This is unsatisfactory there is no hint of the search being for a path the context before and after being about wine L has to talk and makes the text talk of 'drinking' a path the search for one's own soul has not before been alluded to and to suppose a break at the end of the first hemistich (instead of taking *چون جان* with the second) leaves *نومدان* awkwardly by itself without object

Again B - If thou wishest to be successful in the search for thy desire which is Reality as in the search for thy soul it will not be obtained at the first stage As it is difficult to find the soul in the body so also it is difficult to find Reality at the first stage Thus first thou must set out on thy quest without knowing His Reality As at first the faith is accepted in a conventional manner etc as I This is open to similar objections and is rather further from the text

Taking the text as it stands the search must be for wine and *چون جان* must go with *نومدان* Hence the translation I have given the meaning being the exact opposite of B's interpretation Why seekest thou further? The wine is at hand not hard to get at like thy soul The line is unsatisfactory and I can see no reason for introducing *جان* in this connection A possible emendation would be *نوم دان* for *نومدان* -- *نوم* being plural of Arabic *نومة* a pearl so Why seekest thou (for anything better)? Know that it (the wine) is pearls (as precious) as thy soul

<sup>1</sup> If thou dost not know that the Persian for *mās* is *yughrāt* thou wilt know from the taste on eating it that it is *yughrāt* So also if now thou knowest not this path when thou treadest it and attainest thy high desire and reachest thy wished for goal thou wilt know that it was right and true L What dialect *mās* or *māṣ* may be I do not know sour coagulated milk is in Persian *māst* and *yughrāt* is used in the dialect of Samarcand for the same (Stein, B Q) With regard to the 'path' in L's explanation v previous note

<sup>2</sup> i.e. keep silence about it B The lines refer primarily to earthly wine with a hint at the spiritual wine in the last hemistich "wine being unlawful for the orthodox Muslim hold it so—till thou drink it and then tell nobody

<sup>3</sup> I think the emphasis is on the 'twice' i.e. if knowing, what it is thou get drunk a second time thou art indeed a brave man

More numerous than asses without head stalls are all the carnion-hearted wine-drinkers, wine has eaten up and the grape has carried off both their understanding and their soul. In this company of youths, in their cowardice no longer men, if thou speak not, thou remainest true, but if thou speak, thou blasphemest<sup>1</sup>

How canst thou go forward<sup>2</sup> there is no place for thee, and how then wilt thou leap<sup>3</sup> thou hast no foot he feeds on sorrow for whom there is no place, and he is destitute who has no foot. Those who, freed from being, stand at the door of the true Existence, did not to-day for the first time gird up their loins at His door, from Eternity the sons of the serving men, giving up wealth and power have stood before Love as numerous as ants

Strive that when death shall come with speed he may find thy soul already in his street. Leave this house of vagabonds if thou art at His door, remain there, if not, repair thither for those who are His servants are contented in His Godhead,<sup>2</sup> ever their loins of servitude girt up, the lord of the seven heavens even as a slave

#### OF THE LEARNED MAN AND THE FOOL

The shaikh of Jurjān<sup>4</sup> said to his son, Thou must have a house in this street for thy private pursuits, and it will be well if the lock be a cunning one<sup>5</sup>

<sup>1</sup> i.e., cast not your pearls before swine. The preceding paragraphs, which begin in praise of the heavenly wine pass into a condemnation of the earthly wine and wine drinkers

<sup>2</sup> Referring to Qur 39/36 *Is not God sufficient for His servants*

This story seems to be only two lines in length and to bear on the necessity for one who engages to follow the Path of retirement from and abandonment of the world. The subject of the Path is immediately resumed

<sup>4</sup> Abū Alī Jurjānī B

<sup>5</sup> Thou needest a house in the street of the true religion and it will be well if to conceal thyself and destroy thy tracks thou make the lock (turn) to the left (کلداداں بچپ کنی, i.e. in the direction opposite to the usual one) that is reverse the horse's shoes (بعل وارگوته کنی to mislead as to the direction taken) کلداداں is a wooden lock common everywhere especially in Ghazni. L. Merely to have a lock turning in the opposite direction would perhaps not be of much use بچپ may imply stratagem/deceit and in this sense I have translated it c/ p 10 l 19

Contrive thy finery in the path of renunciation with its head<sup>1</sup> 48 of the Law, and its secret parts of the Unity, and enter this lodging of trouble and distress like a traveller, and quickly pass on from it At the door of the garden of *Except God* strip off and make away with thy coat and cap become naught, that He himself, engaging thee to answer, may with justice call to thee, "*To whom belongs the kingdom?*"<sup>2</sup>

A STORY<sup>3</sup>

5

The saint Shibli said in private converse, after a period of inward communion with God, If, for that I am not far from Him, He give me leave to speak, and with just purpose ask, *To whom belongs the kingdom?* then in sincerity I will answer Him and say, To-day the kingdom belongs to him who from yesterday and the day before has administered it, to-day and to-morrow Thy kingdom, O Mighty over 10 us, is for him whose yesterday and the day before it was The sword of Thy wrath cuts off the head of the valiant, and then gives back to the head its life<sup>4</sup>

Know that traffic<sup>5</sup> is good for gain, and the lance of the sun healthful for the sunflower

When<sup>6</sup> thou shalt be offended with all but God Gabriel will appear to thee as naught No one knows how long the way may be

<sup>1</sup> i.e. what is visible of it B

<sup>2</sup> Implying it belongs to thee Or as B takes it engaging himself to answer so become naught that thou endure in Him till at the last day thou hear from Him himself the call of *To whom belongs the kingdom?* And no one will say it but He nor will anyone else speak the answer for in the spiritual annihilation is the essence of union who except Himself shall answer Him? That is God and the seeker being one the answer also will come from God Cf p 48 ll. 8 9 m/

Here is inserted as a parenthesis an anecdote in reference to the words immediately preceding

<sup>4</sup> The valiant ( *مستزاوران* ) are the lovers of God not (as it might be translated) the haughty and proud for the first step of the lovers in the path of God is intrepidity And the wrath is not the wrath of this world ( *غضب دهر محاربي* ), but a wrath which is in truth the essence of kindness Qur 3 163 'Count not those who are killed in the way of God as dead but living with their Lord' L

<sup>5</sup> i.e., the labour and inconvenience which trade involves the line emphasizes the previous one by means of these comparisons.

<sup>6</sup> Continuation of the former chapter on the Path

15 from the word *Not* to God,<sup>1</sup> for while thou holdest to thy Self thou wilt wander day and night, right and left, for thousands of years, then when after laying long toil upon thyself at last thou openest thine eyes, thou seest Self, because of its essential nature and its limitation to conjecture, wandering round about itself, like the ox in a mill. But if, freed from thyself, thou begin at all to labour, thou wilt find admission at this door within two minutes, the two hands of the understanding, holding but *this* distance, are empty,<sup>2</sup> but what *that* distance is God knows.

20 O Sikandar on this path of troubles and in this darkness do thou like the prophet Khizr bring under foot thy jewel of the mine  
49 that so thou mayest obtain the water of life.<sup>3</sup> God will not be thine whilst thou retainest soul and life, both can not be thine—this and that.<sup>4</sup> Bruise thy Self through months and years, then deem it dead and leave it where it lies when thou hast finished with thy vile Self thou hast reached eternal life and joy and Paradise.

1 *Not* ي is the negation of aught else than God and God is the existence in Him for ever of the seeker.

2 *it* is too small to be estimated.

3 Jewel of the mine = soul life روح حيواني I Sikandar is the Persian form of Alexander (the Great) here equivalent to man of courage hero. Khizr is a mysterious figure in Muhammadan theology. Some say he lived in the time of Abraham and that he is still alive in the flesh and most of the religious and Sufi mystics are agreed upon this point and some have declared that they have seen him and they say he is still to be seen in sacred places such as Mecca or Jerusalem. Some few traditionalists deny his existence. Others say he is of the family of Noah and the son of a king. His name does not occur in the Qur'ān but nearly all the commentators believe that al Khizr is the mysterious individual referred to in Sūrah 18 50-81. In some Muslim books he seems to be confounded with Elias and in others with St. George the patron saint of England. In the above quotation [of the Qur'ān] he is represented as the companion of Moses and the commentator Husain says he was a general in the army of Dhū l-Qarnain (Alexander the Great).<sup>1</sup> Hughes Dict of Islām *sub voce*. He is supposed to have discovered and drunk of the water of life and so to have become immortal.

<sup>4</sup> In this darkness—the water of life being always referred to as found in darkness.

<sup>4</sup> 1. God and self

Remain unmoved by hope and fear why contendest thou with  
 Māhik and Rīzwān ?<sup>1</sup> To non existence, mosque and fire-temple 5  
 are one , to a shadow, hell and heaven are the same <sup>2</sup> for him whose  
 guide Love is, infidelity and faith are equally a veil before His  
 door , his own being is the veil before the friend's eyes, hiding the  
 court of God's essence <sup>3</sup>

### ON TRUST IN GOD

Set not thy foot in His court with hypocrisy The men of the  
 Path walk in trust , if thou hast a constant trust in Him, why not also 10  
 in His feeding thee ?<sup>4</sup> Bring then thy belongings to the street of  
 trust in God, then fortune will come out to meet thee Listen to a  
 story concerning trust in God, so that thou remain not a pledge in  
 the hand of the devil , and learn the law of the Path from a woman  
 besides whom a braggart man shows but contemptibly <sup>5</sup>

### ON THE TRUST IN GOD SHOWN BY OLD WOMEN

When Hātim set out for the sanctuary,<sup>6</sup> —he whom thou callest 15

1 The one quality belongs peculiarly to the characteristics of Māhik the  
 guardian of Hell and the other to those of Rīzwān the doorkeeper of Paradise '  
 B

<sup>2</sup> A shadow is a thing having no separate or substantial existence so 'when  
 thou hast ceased to exist such things as heaven and hell mosque and fire-temple  
 have no meaning for thee therefore destroy self and find eternal life.' Cf p  
 49 | 6

<sup>3</sup> *اوى* *U , hi* He-ness as previously *منى* and *نوى* "Me-ness and  
 thee ness' that is the intimate essence of Himself ' To take *dūst* in both  
 cases as referring to the traveller on the Path gives a meaning more in harmony with  
 the context L points out that the first *dūst* may refer to God and the second  
 to the seeker or that both may refer to God. If the first refers to God the *هسنى*  
*دروى* would appear to be some mode of existence interposed before, and  
 concealing, His pure Essence as B puts it (among other interpretations) "the  
 being ( *هسنى* ) of God even in the sight of the perfect Knower, is a veil before  
 His pure Essence, or His He-ness."

<sup>4</sup> *اوست* is apparently taken by the commentators to be a particle of emphasis  
 merely

<sup>5</sup> The reference is to the following story

<sup>6</sup> *Haram*, 'sacred territory a sanctuary' usually of Mecca and the land  
 immediately around it.

Aqamim,<sup>1</sup>—when he set out for the Hijāz<sup>2</sup> and the Sacred House,<sup>3</sup> making towards the tomb of the Prophet (*on whom be peace* !),<sup>4</sup> there remained behind a colt<sup>5</sup> of his household, with no supplies whatever and owning nothing, he left his wife alone in the house, with no means of support, and set forth on the road, alone and in trouble he 20 left her, her life or death the same to him<sup>6</sup> Her womanhood was a fellow traveller with him towards trust in God, for she knew her Provider, she had a friend behind the curtain, being a sharer in God's secret

The men of the quarter assembled and all went cheerily to the 50 woman when they saw her alone and in trouble, they all began at once to ask her her affairs, and by way of advice and counsel in sympathy said "When thy husband set out for 'Arafāt" did he leave thee any means of support?" She said, He did I am 5 quite contented—my maintenance is what it was before" Again they said, How much is thy maintenance? for thy heart is contented and happy" She said, "However long my life lasts, He has given into my hands all the support I need" The other said, "Thou knowest not aught thyself, and what does he know, about thy life?"


She said, The Giver of my daily bread knows, while life lasts, He will not take away my sustenance" They answered "He does not give it apart from means" He never gives dates from the willow 10 tree, thou hast no sort of earthly possessions, and He will not send

<sup>1</sup> Lit 'deaf' a celebrated Muhammadan saint disciple of Sī'āqīq of Balkh who in turn was a disciple of Ibrūhīm Adham L

<sup>2</sup> That part of Arabia bordering the Red Sea which contains the two sacred cities Mecca and Medina

<sup>3</sup> The temple at Mecca

<sup>4</sup> The tomb is at Medina not as might seem to be implied, at Mecca

<sup>5</sup> B points  a company, a number but we are immediately

told that his wife was left quite alone

<sup>6</sup> Said not of course in blame, but as showing his independence of all besides God and his trust in God to accomplish His own purposes.

<sup>7</sup> A hill near Mecca the scene of certain of the ceremonies of the Hajj

<sup>8</sup> She referring to God, her interlocutor to her husband

<sup>9</sup> i.e. He works through causes and all things obey natural laws

thee a wallet from heaven'' She said, ''O ye of clouded minds' How long will ye utter folly and perversity' He needs to use a wallet who owns no piece of land, but His are heaven and earth entirely what He wills He does, His is the authority He brings it to pass as He desires, sometimes He gives increase, sometimes He takes away''

How long wilt thou talk of trust in God? Thou bearest the name 15 of a man, but art less than a woman Since on thy journey thou comportest thyself not as men do, go learn how to journey from the women Thou hast chosen sloth, O body of woman! Alas for the man who is less than a woman'

Look<sup>1</sup> to thy soul, and abandon thy lower nature,<sup>2</sup> for this is as a hawk, and that a heron,<sup>3</sup> that in that place where it comes to comprehend *We*' and '*Thou*'<sup>4</sup> when it has been wholly burnt,

*He*' and '*He*' shall remain<sup>5</sup> Reason, that living in this world, 20 cannot like soul attain to aught, arrives but as far as itself and reaches not to Him

The ears of the head are two, the ear of love one, this is for religion, those for doubt<sup>6</sup> though the ear of the head listens to many 51 merable things, the ear of love listens only to the story of the One Those two ears are set on each side of thy head like waterspouts, why dost thou still cry and howl? Thou art but a child —go, turn thine eyes away from the devil, lest he put ears on the sides of thy head'

<sup>1</sup> Resuming here once more the former theme left at p 49 l 7

<sup>2</sup> O! self نفس cf p 46 l 1 and note

<sup>3</sup> i.e. unless thou look to it thy lower nature will devour thy higher The heron بونمار is a bird which lives on the banks of water and though it be thirsty yet does not drink lest the water should become less the eating of its flesh induces wakefulness and strengthens the memory and sharpens the intellect B Q

<sup>4</sup> i.e. to comprehend that they are nothing B

<sup>5</sup> i.e. in place of '*We*' and '*Thou*'. It refers in both places to *ل* the soul the higher nature

<sup>6</sup> The doubt and obscurities of the world B

<sup>7</sup> As they frighten children by saying that 'unless thou stop doing such or such a thing they will put thy head between two ears so<sup>7</sup> thou too art a child who knowest nothing of love till thou become perfect there are dangers for thee in this path B Was the wearing of large ears a punishment for children somewhat of the nature of the dunce-cap?



[ON THE KALIMA ]<sup>1</sup>

As the inhabited world<sup>2</sup> is computed at twenty four thousand 5 leagues, so, if thou add the hours of night to those of day, there are twenty four of those torturers of mankind also Exchange them, if thou art dexterous and versed in transformations, for the twenty four letters,<sup>3</sup> the *qāf*<sup>4</sup> of the affirmation of the two testimonies if these be uttered without deceit or hypocrisy or disputation<sup>5</sup> or contention, will take thee completely out of thy world<sup>6</sup> bringing thee, not to any instrument but to *kāf* and *nūn* on this road and

<sup>1</sup> This section is placed in all the copies after the first two lines of the Chapter On Trust in God with which it very evidently has no connection I have added the above title

<sup>2</sup> *Rub i-mashūn* the inhabited quarter The geographers divide the surface of the terrestrial globe into two parts land and water The land part they subdivide into halves by the equator That to the south is reckoned uninhabitable through the greatness of the heat That to the north alone is peopled and cultivated This is called the Habitable Quarter and is divided into seven zones by as many imaginary lines drawn parallel to the equator the space between the seventh and the north pole being reckoned uninhabitable through the greatness of the cold These seven zones are famous as the Seven Climates and the countries and cities situated in each are carefully noted but it is enough for us to know that the First Climate is that next to the equator and the seventh that farthest from it Gibb *op cit* p 47 n 1

<sup>3</sup> i.e. the letters of the *kalima* v inf L has no notes on the whole of this passage B gives a long paraphrase of the whole which is however useless, since it evades the difficulties and gives no help towards the real meaning and connection of the passage I have transposed ll 5 and 6 as otherwise the line about the hours is left unconnected and meaningless I suppose the meaning to be Barter both space and time and all contained in them for the true religion, whose expression is the confession of the faith

<sup>4</sup> Affirmation is *qaul* whose initial letter is *qāf* The 'two testimonies' are the two parts of the Muhammudan confession of faith *There is no God but God* and *Muhammad is the prophet of God* The reference is presumably more especially to the first of these and for the sense in which it is understood c/ l 9 inf and note

<sup>5</sup> كيف *lit* how?

<sup>6</sup> i.e., thy being self B

<sup>7</sup> The two letters forming the word *kun* 'be' the word by which God created the universe hence 'not to any intermediary agent but to the creative power of God himself'

in this street, beyond where wisdom<sup>1</sup> is, this is thy sufficient task, to repeat, 'None is God but He'<sup>2</sup>

The confession of the faith when reckoned up gives twenty four 10 as the number of its letters, half of them twelve jewel caskets from the ocean of life, the other half the twelve zodiacal constellations of the heavens of the faith,<sup>3</sup> the caskets are full of the pearls of hope, the zodiac filled by the moon and sun—not the pearls of any sea of this world, not the moon and sun of these heavens, but the pearls of the ocean of the world of Power,<sup>4</sup> the moon and sun of the heaven of peace<sup>5</sup>

#### ON THE INTERPRETATION OF THE DREAM

15

In the phantoms of sleep He has ordained for men of understanding both fear and hope<sup>6</sup> When a man has laid down his head in sleep, his tent-ropes are severed<sup>7</sup> As long as men are in the world

<sup>1</sup> Perhaps meaning *حرد بحسبى*, the first or primal Intelligence

<sup>2</sup> *لاهو إلا هو*, *hū* (he) being constantly used for God this is simply the first part of the *kalima* here understood as equivalent to the negation of the existence of aught besides God and the affirmation of the existence of His essence B

<sup>3</sup> The twenty four letters of the *kalima*—the number being that of the hours of the day and of the thousands of leagues supposed to measure the earth—are divided into two halves of twelve each for each of the two propositions it contains

<sup>4</sup> '*Ālam-i-jabarūt*, the second in order of the Five planes of Existence the World of the Intelligences and the Souls v Gibb p 55 The expression does not appear to be used here in its strict sense but rather as generally equivalent to the invisible world as a whole

<sup>5</sup> Also in a general sense and not with any definite limitation of application

<sup>6</sup> The history of this line is curious It occurs in all the copies after p 38 l 6 where it has been a source of great difficulty to the commentators L in a long and sometimes somewhat obscure note advancing several possible meanings confesses himself uncertain B simply follows him in one place apparently without understanding him No suggested meaning however brings it into place there while the natural and unstrained meaning of the words permits it to fall easily into place here as the head of the section on Dreams

<sup>7</sup> This line also appears to be seriously misplaced in all copies occurring towards the end of the section 'On Charity and Gifts' *post.* B annotates there—'But notwithstanding his actual existence and his continuance in his present state without change of body or of earthly soul there comes to him

of causes, they are all in a boat, and all asleep, waiting for what  
 20 their soul shall see in sleep, of what awaits them of reward and  
 punishment <sup>1</sup>

A fierce fire means the heat of anger, a spring of water is a be-  
 loved child <sup>2</sup>

To weep in a dream is a provision of happiness afterwards, slavery  
 52 means immunity from disgrace Playing at draughts or chess in sleep  
 brings war and conquest and misery

Water in a dream, if it be pure and sweet and clean and wholesome,  
 is daily bread lawfully earned, but if it be muddy know that it means  
 an unhappy life —though it be water, deem it fire itself Earth in a  
 5 dream brings food to the farmer it indicates prosperity A wind if it  
 be either hot or cold is equally a store of grief and pain but if it be  
 temperate to the skin it is grief to an enemy and joy to a friend

To give anything to the dead in a dream is loss of wealth and  
 property Laughter is anxiety and dangers silence is affection for  
 one's wealth To drink water and have one's thirst increased is know-  
 10 ledge for one is never satiated with it And he who is naked in his  
 dream falls into disgrace, like the drunken libertine A drum in a  
 dream —the secret leaks out, a trumpet in a dream results in a

in sleep a condition which cannot be understood or made an object of the  
 senses (معلوم ومحسوس), the condition which comes upon the tent from the cut-  
 ting of the tent ropes which is also the state which occurs through strivings and  
 asceticisms On dreams and their significance cf Gibb *op cit* p 17 and  
 note it is only at rare intervals when the body is asleep and all the avenues  
 of the senses are closed that such a soul can for a brief space in a vision or a  
 dream look into its own world. On the similarity of this state with that of  
*laskh* (unveilment) referred to by B above consult Gibb pp 58 59

<sup>1</sup> L quotes the saying attributed to Ali (cf p 32 L 20), *Men are asleep  
 and when they die they awake* and proceeds — He likens the world to sleep  
 the good and bad acts of men to dreams and the rewards and punishments that  
 follow to the interpretation of the dreams the good acts having rewards as  
 their interpretation the bad punishments While men are in this world they  
 are like people in a boat or men asleep for he who is seated in a boat knows not  
 where he will arrive and a sleeper knows not beforehand what he will see in his  
 dream or what the result of it will be So men know not in this world (their  
 sleep) what good or bad acts (what dreams) they will see or what rewards and  
 punishments (what interpretations) will follow them "

<sup>2</sup> *Lat* 'light of the eye'

quarrel Bonds and fetters are a repentance of Naṣūh,<sup>1</sup> to see a garden is food for the soul Fruit in a dream is a stipend from the king,—not at once, but at some future time, when the time comes for him to obtain it, the man who saw the dream will attain thereby to affluence

When a man sees his own hand outstretched, he will be of singular 15 generosity and munificence, but if his hands be withdrawn, he will surround himself with an army by his stinginess The hands are brother and sister, the left the girl the right the boy the fingers represent sons the teeth refer to father and mother, daughters are represented by the breast and nipple Hidden wealth and riches are shown as the belly in a dream, the liver and heart are a store of 20 wealth The leg and knee are weariness and trouble The brain is hidden wealth, the side a woman, for veil the skin drawn round her body<sup>2</sup> The organ of generation is a son,—good or bad, ugly or fair, wretched or fortunate<sup>3</sup>

To wash the hands is despair in regard to the matter in hand to 53 dance is impudence and deceit Bathing drawers<sup>4</sup> and can<sup>5</sup> and implements of bathing all point to servants, and he who in his dream plays upon the lute will certainly marry in haste<sup>6</sup> To wrestle with another is to conquer and to harass, and he who takes medicine in 5 his dream escapes from pain and sorrow and torment

Perfume in a dream is of two kinds, one meaning pleasure, the other nothing but affliction, the kind that is rubbed on brings pleasure that which they scatter about, trouble Since by smoke is meant an

1 Naṣūh was a man who dressed himself in women's garments and sat with the women One day a necklace having been lost they wished to search the women for it Being unwilling that this should happen to him he vowed to God that he would not continue this practice of his The Veiler of secrets guarded him and the lost article was found before the search reached him He held to his vow and mixed no more with the women B

<sup>2</sup> B differently a woman's side and the brain and the skin like a covering drawn over one are signs of a hidden treasure'' But پهلو has in no copy the ی of the irāfat

<sup>3</sup> i.e. without distinction as to qualities

<sup>4</sup> منبر B explains that this in Hindustani is لنگی حمامی

<sup>5</sup> سطل, a vessel with one handle used in baths to pour water upon the bathers' (Stein.)

<sup>6</sup> حر, 'heat

increase of trouble, such an one's comfort will be small compared with his distress. A sick man, and perfume, and a new coat, is bad,—  
 10 the bad that I represent to thee as good <sup>1</sup> To dance in a boat in a dream means danger from drowning, and brings wretchedness, but for one who is in prison, to dance is of good omen

Whoever sees blood running from his body will find that happiness is denied him. permitted him, however if he does not see a wound, but otherwise, if a wound be there <sup>2</sup> his affairs will cause him heavy  
 15 trouble. he will be captive in sorrow's hands. And if a woman dreams of menstruating, she will give birth to a dead child. If a sick man seeing meat in a dream, eats of it, hope not for his recovery. To dream of drunkenness and madness from drinking wine, if it be Arabian wine is bad. if Persian <sup>3</sup> deem it a livelihood honour and good fortune. Milk in a dream is profit from one's possessions an ample and lawful subsistence

## 20 ON DREAMS OF VESSELS AND GARMENTS <sup>4</sup>

An old garment is grief and sorrow. a new garment is great wealth. best of all is a garment that is closely woven <sup>5</sup> so my master  
 54 told me. For women, a garment of many colours is a cause of joy and happiness and honour. A red garment brings gladness and the unrestricted enjoyment of a lasting good fortune. The garment of fear is black. if yellow, it is pain and trouble and sighing, blue clothes are grief, a sorrow heavier than a mountain on the heart. Mantle and cloak are beauty. purse and moneybag are a source of riches

A ladder will result in a journey but one full of danger for the man <sup>6</sup>. A millstone is a trusty man. the chosen one of a house. A snare in a dream is a block in the business in hand. A mirror is a

<sup>1</sup> i.e. death P

<sup>2</sup> <sup>او</sup> <sup>حلال</sup> <sup>نرون</sup> apparently refers to <sup>حلال</sup> not to the whole phrase  
 v next line

Arabian wine is made from dates. Persian from grapes B

<sup>4</sup> <sup>آواني</sup>, vessels. here apparently used of a variety of implements

<sup>5</sup> <sup>ميكف</sup>, of plain hard closely woven cloth

<sup>6</sup> Gloss in B <sup>4</sup> that is a journey to the next world

<sup>7</sup> <sup>بستن کار</sup> in the sense of 'closing up' obstructing. Or alternatively to set to work to apply oneself

woman, be well on thy guard Captivity is plainly shown thee by a lock, so by a key thou obtainest thy release

#### ON DREAMS OF HANDICRAFTSMEN

10

A cook means great riches, just as a butcher means that one's affairs are ruined A physician is pain and sickness, especially to one who is wretched and needy The tailor is the man in virtue of whom troubles and affliction are all changed to good fortune A bootmaker and shoemaker and cobbler are among the heritages of one who will possess a secret A draper, a goldsmith, and a druggist mean a 15 successful undertaking and great wealth A vintner, a musician, and a dancer bring joy and gladness a horse-doctor and horse-breaker and oculist point like a finger post to ruin To see a hunter in a dream brings trickery and deceit into one's path A maker of swords indicates affliction, so too an arrow maker, preparing arrows A water 20 carrier, a potter and a porter all three are to be considered as indicating wealth

#### ON DREAMS OF BEASTS

An ass is a servant, but a lazy one, who refuses to work A horse, 55 O thou of unparalleled wisdom<sup>1</sup> is a woman both are suitable possessions for a man A mule is bad for him whose wife is pregnant, a child will not be born to him A journey comes to thee in a dream as a camel—a terrible journey, grievous and painful A cow points to a year of plenty the owl grows arrogant before the king<sup>1</sup>

#### ON DREAMS OF WILD ANIMALS

5

A lion is a powerful and haughty adversary whose actions show no regard for humanity An elephant is a king,—but a terrible one whose rage is feared by all Fortune and wealth come before thee as a sheep, a year of plenty demands the same sign A goat signifies men mean and base by nature, clamorous, full of wickedness in their actions A bustard is in every way advantageous,—this is no more 10 than my master's words The deer, O aged in wisdom<sup>1</sup> rather receives its interpretation from the women's apartments The leopard, of evil deeds, represents an enemy perfidious in his dealings, the tiger also is considered to be an enemy,—so they relate in the book The

<sup>1</sup> Meaning I suppose that the masses become presumptuous in consequence of prosperity

bear is a treacherous adversary, and a robber, no one will come by  
 15 any good from seeing him A hunting leopard and hyena and wolf  
 and fox are enemies, evil disposed every one of them And although  
 the fox is a worker of wiles, yet it is still worse if thou see one dead  
 Every snake is a rancorous enemy, but again it is worse for thee if it  
 makes towards thee A scorpion and tarantula and other creeping  
 things all and each denote calamities Though in waking life a dog  
 is a shepherd, in a dream it means war

20

## ON DREAMS OF LIGHTS AND STARS

To see the sun in a dream is said in every case to mean a king  
 56 The moon is as a counsellor, another has said, No, it is a woman The  
 globe of Mars or Saturn in a dream brings trial and grief and torment  
 Mercury represents a writer, Jupiter comes as a treasurer and minister  
 of state, Venus is the origin of joy of pleasure, of desire and of ease  
 And the other stars deem thou brothers, when thou interpretest  
 5 them pronounce them such, for thus Ya qūb, who established this  
 method of interpretation, disclosed the secrets of this science to his  
 son the sun and moon were his father and mother the stars represented  
 his brothers

Has anyone seen the sorrowing ones perplexed like we have?  
 Now we will leave the dreams of those who wake to awaken a  
 sleeper is easy, but the heedless is like one dead Make an end of  
 divination and augury and interpretation pass hence,—thou hast  
 finished thy recital

10

ON THE INCOMPATIBILITY OF THE TWO ABODES<sup>3</sup>

The sun and earth produce the day and night when thou hast  
 passed beyond, neither the one nor the other will exist for thee<sup>4</sup>

<sup>1</sup> Cf Genesis 37 9 sqq

Perplexed that is from inability to interpret their dream hence an  
 apology for devoting so much space to this subject

<sup>2</sup> عالمين — the two worlds In the following section the texts differ  
 much as to the order of the lines M is especially confused I have followed no  
 single text strictly though keeping closest to CH These omit several lines  
 found in the others which are possibly glosses I have rejected some of these  
 but perhaps not enough

<sup>4</sup> Neither cause nor effect but Unity only When thou hast passed  
 beyond this house of deception there will be for thee no distinction of light and

O thou in whose imagination desire and desirer are two, know that the duality belongs to thy understanding, and belongs not to the Unity Since in the Presence of One such as He all things are one, if thou wilt listen to my words, then seek not thou duality, know that in duality is pain and opposition,<sup>1</sup> in Unity Rustam and a catamite are alike

Till on the battlefield of purity and in the court of the soul, stand 15  
ing above thy life and treading on thy earthly body thou cast away  
thy sword, thou wilt not become a shield,<sup>2</sup> till thou lay aside the crown  
thou wilt not become a leader So long as thy soul is a slave to the  
crown, thy acts will ever be wrong, when thou no longer heedest  
crown and zone, then art thou chief over the chiefs of the age To  
abandon the world is to mount the horse of God's favour its repudia-  
tion is the establishment of pure truth<sup>3</sup> The death of the soul 20  
is the destruction of life, the death of the life is salvation for the

darkness, nor any difference between seeker and sought For this comes from  
thy ignorance or rather is a result of thy earthly knowledge which sees double  
not single B

<sup>1</sup> **بیمبر** — *bi* discrimination distinction separation &c according to  
B the discord and contradiction which afflict the people of this world through  
lack of contentment and trust in God and through their not having familiarized  
themselves with resignation and acquiescence

<sup>2</sup> B paraphrases Till thou throw aside the sword &c leave the tumult  
of the flesh and beauties of the world thou wilt not become like the shield an  
instrument of safety and of trust in the high place of patience and contentment  
If however I thought that **بگدن** could mean 'to wield' I would translate in  
accordance with B's second suggestion till thou wield thy sword against thy  
life and the head of thy earthly body or as he paraphrases till thou cut off  
thy head and give up thy life thou wilt not stand in the place of safety But  
the last sentence can hardly be a fair rendering of **سپر نشوی** the interpretation  
of which remains in any case a difficulty I cannot twist the original into any  
agreement with a third suggestion of B's The upshot however as he says is  
that humility and destruction of self and lowliness in this world is chikfai-  
ship and a protection in the world of true religion and that is enough

<sup>3</sup> As B points out the line may be interpreted differently if the **waḥīfāt** is  
placed after the first word of each hemistich 'The abandonment of the ordered  
arrangement of the beauties of this world is the saddling of the Divine favour  
in one's search, and preparedness in the path of God and religion and so too the  
renunciation of the external order the aforesaid beauty is the essence of  
reality



soul <sup>1</sup> By no means stand still on this path become non-existent,—non-existent too as regards becoming non-existent <sup>2</sup> when thou hast abandoned both individuality and understanding, then for thee this world changes to that one

57 Every desire <sup>3</sup> that springs up in thee, strike that moment at its head as thou dost with the lamp, the candle, and pen <sup>4</sup> for every head that comes in sight is on this Path meet to be cut off To be headless <sup>5</sup> before heroes is due respect for ever a chief seeks a cap of honour <sup>6</sup> To lose thy head brings thee a head again for its fruit by reason of its headlessness the pomegranate is a casket full of pearls <sup>7</sup>

5 Though a crown is a protection to a bald head, with such a head it is wrong to wear a crown <sup>8</sup> Thou hast corruption under thy cap,

<sup>1</sup> The death of the soul through alloy with worldly affairs and with the delights of the flesh is destruction to life—the life that is filled with the secrets of God and belongs to the world of light and knowledge But the death of the life that is the annihilation of the traveller on this path and the giving up of the earthly life of externals is as it were the life of the soul B

<sup>2</sup> This points to an annihilation within annihilation become non-existent and even as regards the knowledge of thy becoming non-existent which in reality is a form of existence become non-existent that is without knowledge I Amplifying the above B says — ‘Hasten on the road till thou becomest naught and art annihilated and this is the high place of the Knowers But even this is not the place on reaching which thou mayest be content for the culmination of the search is this that even in annihilation thou shouldst be annihilated and shouldst cast into the place of non-existence the knowledge thou hast acquired in becoming non-existent that is that thou shouldst exist as nothing that can come within the comprehension of anyone nothing that thou canst estimate thyself as being

<sup>3</sup> سر, — also head so through the next few lines the word is the same for head’ and desire Destroy every thought of self and selfishness even at the moment of its passing through the mind B

<sup>4</sup> ‘For till they are trimmed the light is bad and the writing imperfect B

<sup>5</sup> i.e. humble

<sup>6</sup> i.e. only chiefs are entitled to be anything else than humble

<sup>7</sup> Or ‘to be without desire brings thee power cf 111 n

<sup>8</sup> The pomegranate hanging on the tree like one with head bowed down may be said to have no head hence it is like a casket full of pearls to which its seeds are here compared B

<sup>9</sup> The baldness referred to is the common form of baldness in the East due to disease of the scalp in which scabs form and the hair roots are destroyed Eng

—then canst thou not possibly pass the bridge of fire <sup>1</sup> Better for a man than earthly fortune is a well, <sup>2</sup> a bald man becomes arrogant when he receives a crown, <sup>3</sup> so is it well that while on this night-journey, <sup>4</sup> when thou puttest thy hand to thy head, thou shouldest find no crown thereon, for while the baldheaded man desires a crown to cover his defect, the man of the Path seeks for the invisible. If the crown hurts thee, no less too inverted it destroys thy life <sup>5</sup> 10 the head that is a slave to the crown is a prisoner, like Bīzhan in a well <sup>6</sup> Then own neither head <sup>7</sup> nor crown on the Path, if thou dost, thou wilt have thy heart aflame like wax, <sup>8</sup> and if thou must needs have a crown take one of fire, like the candle, for he who in

<sup>1</sup> scald head The crown prevents exposure of the defect and protects the head so afflicted against injury but this is wrong for such a head runs the crown. The idea is this that the polluted people of this world, who in the assembly of the religious are like unto men with bald and diseased heads consider that the ornaments of this world give ease and comfort which they do not on the contrary these decorations are in the path of religion worse than a thousand molegancies So B but I do not think this is the meaning which is simply that the diseased head is unworthy of honour

<sup>1</sup> The bridge as Sirūl leading to heaven and passing over the flames of hell finer than a hair and sharper than a sword over which mankind must pass after the last judgment The righteous will pass safely over but the condemned will fall down into hell

<sup>2</sup> ١٤ to fall into a well. The words (*jāh* and *chāh*) are doubtless chosen partly on account of the assonance

<sup>3</sup> Referring to the evil effect of earthly riches on their possessors.

<sup>4</sup> صراج, Muhammad's night-journey to heaven *ist* ascent.

<sup>5</sup> ١٤ if because of the hurt thou invert it Crown كلاج (or as previously cap when for inverted ' understand turned with lining outwards ) here as elsewhere stands for worldly goods honour and eminence The appositeness of the last hemistich consists in the fact that هلاك destruction is almost كلاج, crown spelt in the reverse way (*halak kulāh*)

<sup>6</sup> Bīzhan was the son of Giv and nephew of Rustam who having fallen in love with the daughter of Afrāsiyāb and his secret being discovered was ordered to be confined in a well

<sup>7</sup> Cf p 57 l 1 n.

<sup>8</sup> "As long as the wax has a wick" ١٤, a head or crown, "men continue to burn it when the wick falls away the fire falls away too and the wax no longer burns and melts" B

his love is the light of the Path, like a candle has a crown of fire <sup>1</sup>

- 15 If thou demandest Yūsuf's place and power, invert thyself before God like a well, <sup>2</sup> guard like Sulaimān the perfectness of the Path <sup>3</sup> like Yūsuf look upon the well as beautiful, till thy bodily form becomes a dweller in the well, thy hidden figure will not be of God

Arise and leave this ignoble world to find the ineffable God abandon body and life and reason and religion <sup>4</sup> and in His path get 20 for thyself a soul Know, that whatso is of the true essence of learning and knowledge is all mere falsehood to him who is learned in attributes <sup>5</sup> Form and attribute and essence —the first is like the womb the next the membranes the last the child <sup>6</sup> thy outward form covers in thy attributes, thy attributes again are a rampart around 58 thy inmost essence that like a lamp is bright in itself, while the other two are as a glass and a niche in the wall

<sup>1</sup> For he who in the love of God becomes the light and candle of the Path becomes by his light a guide has ever a cup of fire for it is by means of this radiance and his illumination of the road that he has attained the position of guide In fine till thou sette thine to thy head and givest thyself and thy head over to destruction no one will follow thee nor wilt thou be fit for the task of showing the way and this is necessary for the knowers that their soul should inevitably and not from self interest or desire for show wish to guide others and show them the way B

<sup>2</sup> Reminding one of the story of which the idea at all events is similar of a foolish Arab solving the wonder of the building of a tall minaret by suggesting that it had first been dug as a well and then inverted upwards But the reading is probably corrupt

The Qur'anic accounts of Solomon may be found in Suras 21 27 34 38

<sup>4</sup> This arid religion discussion and dispute and argument about externals B

<sup>5</sup> For the latter is on a stage below the knower of pure essence <sup>7</sup> I and so cannot comprehend it

<sup>6</sup> The womb lies outside and covers the fetal membranes and similarly the membranes the embryo so with form and properties and essence or the real object L

The other two are the attributes and outward form which like the glass and the niche in the wall are abundantly bright and shining because of the beams of the essence but of themselves have no light," L (cf Qur 24 35 "God is the light of the heavens and the earth His light is as a niche in which is a lamp and the lamp is in a glass the glass is as though it were a glittering star")

Till on that road thou hast endured distress,<sup>1</sup> thou hast two souls, though thy effigy<sup>2</sup> is single O thou who art related to phenomenal existence but as soul is to body, whose soul is related to thy individuality but as a man to his name,<sup>3</sup> exertion originates in the body, attraction in the soul, but the search begins in leaving both of these Con- 5  
tingent existence is for ever an infant before the Eternal,<sup>4</sup> but he who has been purified is free from these dregs<sup>5</sup>

<sup>1</sup> نگشنى بىگ with a hint also at the narrowness of the road

<sup>2</sup> Lm 'doll puppet' referring to the human body The two souls are the animal and the human (حیوانی و انسانی) L

<sup>3</sup> He speaks generally to men or specially to the Lover — O thou who art as pure and separate from the world of phenomena as soul from body — since the soul in spite of being bound and connected in arrangement and use is pure and free from the body and has not been entirely brought away from its blessed home into the impure world — thou also notwithstanding that thou existest in the phenomenal creation art free from the pollution of matter and thy soul also from thy individual self (وحد) — that is from the power of expressing the individual (معنى علته وصف وحد) just as a man and his name are separate and notwithstanding that the name points to the man's exterior his actual existence has no admixture or inward connection with his external name Thy soul has the same relation to its numerous connections with external things through the power it has of expressing the individual (بواسطة علته وصف) as the man to his name The above address in the form of praise of the one addressed whether a definite individual (i.e. the Lover) or not is very fitting And if it be spoken blamingly by way of instigation to the traveller on his journey, the meaning will be — 'O thou entangled in the strait place of phenomena or earthly pollution like the soul in the narrow habitation of the body and whose soul has as little connection with the Unity (وحد, here of the Unity of God) as the real man with his name — for there are many men bearing the names of Hāji (ḥāzī Fā'il Ālm who have no lot in the qualities thus denoted — exertion springs from the body and attraction from the soul but neither exertion nor attraction are of use till search is joined to them and the search the sincere seeking rises from abandonment of body and soul' And God knows best which is right" L

<sup>4</sup> 'Contingent existence' حدث, Eternal قدم, as before the Eternal from everlasting

<sup>5</sup> "Şāfi is the perfect man pure from the impurity of the body as contrasted with the imperfect man who because of the grossness of the body sits in the dregs of contingent existence (میکند) ' L. In the court of the Eternal the place where shine the rays of the divine essence contingent existence is a

So long as the race of man endures, there are two mansions prepared for him, this for pain and want, that one, for blessing and delight. While earth is the habitation of the sons of men, the tent of their daily supplies is erected over them, esteem then this earth a 10 guest house, but count man the master of a family,<sup>1</sup> though till he has suffered pain on this dust-heap he will not reach the treasure of that mansion.

I ask thee, since thou art heir to the knowledge of philosophy and law, their principles and deductions,<sup>2</sup> (religion ever flees from form, that she may constrain men from evil),<sup>3</sup>—give me an answer truly, if thou art not dead, nor art asleep. Since thou hast been constituted with a soul is not the soul a sufficient reward for thee in exchange for thyself?<sup>4</sup>

15

## THE PARABLE OF THE SCHOOLBOYS

Thou knowest not the difference between the hidden world and this—canst not distinguish between welfare and affliction. In truth

thing of recent birth like a young infant and he who becomes free from the weight of existence (reading *بعل* for *بيل*) becomes eternal and is united with the Eternal for if the perishable one becomes not free from contingency (حدث) he becomes not eternal. B

<sup>1</sup> *مهمان سراي* not here an inn or (caravansaray) but 'a place where food is regularly given to the poor and helpless such as places of pilgrimage shrines and such like. B Q. The master of a family on the other hand is a person of some consequence who is looked up to with reverence and respect (Stein). The world therefore is not fit for the dignity of man.

*اصل و فرع* *al* in their root and branch.

form صورت *ie* bodily or material form

+ This passage I take to be addressed to the scholastic theologian who the author implies (L 11) is dead or asleep while 1 12 which I have enclosed in a parenthesis is a warning that in outward knowledge such as the ordinary theologian is concerned with no true religion is to be found. The last line is also obscure the commentators labour the first hemistich with *بنا* as equivalent to *بنیاد*, *ie* foundation. L proceeds 'So cleanse thy soul by austerity and striving and inward purification for though phenomenal existence is perishable the pure soul which mounts to him will remain and endure immortally and this is the reward of thy phenomenal existence. But God knows best what is right.

<sup>2</sup> Following M in title and arrangement of this section

thou art not a man travelling on this Path, thou art a child of the Path, knowest not the Path, thou art but a boy,—go about thy play, go back to thy pride and independence. The airs and graces of thy mistress are enough for thee,—what, O son hast thou to do with God? What concern hast thou with Paradise and eternal delight, who hast 20 rejected the life to come for this present world? He knows thy baseness how shall He invite thy thee-ness to Himself? He offers thee the virgins and palaces of Paradise, but thou art beguiled by this present world and its beauties. O unfruitful one<sup>1</sup> be not feebler than 59 a boy to follow the path of God

If a boy is unequal to learning his task, hear at once what it is that he wants, be kind to him and treat him tenderly, make him not to grieve in helpless expectation<sup>2</sup> at such a time give him sweetmeats<sup>3</sup> in his lap to comfort him, and do not treat him harshly. But if he 5 will not read, at once send for the strap, take hold of his ears and rub them hard<sup>4</sup> threaten him with the schoolmaster, say that he will have strict orders to punish him that he will shut him up in a rat-house, and the head rat will strangle him

In the path that leads to the life to come be not thou less apt than a boy to receive admonition. eternity is thy sweetmeat,—haste thou then and at the price of two rak'ahs obtain Paradise. Other 10 wise the rat-house will for thee be Hell —will be thy tomb<sup>5</sup> which meets thee on thy way to that other mansion. Go to the writing school of the prophets for a time, choose not for thyself this folly, this affliction. Read but one tablet of the religion of the prophets, since thou knowest nothing thereof, go, read and learn, that haply thou mayest become their friend, mayest haply escape from this stupidity —in this corrupt

ای کم از یک which I explains as less than the product of one and one when multiplied which is nothing (i.e. no increase) and only what we had before (هیچست و بحصل حاصل) B suggests who art now an individual but wert formerly less i.e. non-existent (ایک عسلی ایما کم از یک بود)

<sup>1</sup> Sc. of kindness *مکداریش* melt him not.

<sup>2</sup> *کاکا* = *دقیق* L. *دقیقات* B 'dried fruits.

<sup>3</sup> The common form of punishment for school children.

<sup>4</sup> *برنج* = *فتر* B *فتر* the interval 'usually of the interval between a man's death and the resurrection

and baleful world deem not thou that there is aught worse than stupidity

[ON STRIVING IN GOD'S PATH ]<sup>1</sup>

- 15 If thou wouldst possess the pearl, O man leave the barren waste and wander by the sea and if thou obtainest not from the sea its pellucid pearl at least thou shalt find that thou hast not failed to reach the water<sup>2</sup> Strive in God's path, O soldier, if thou hast no ambition thou shalt have no honour saddle and get ready thy horse for the journey to the Court of the Blest The man who disowns in shame the dust and water of his being rides on the air like fire
- 20 crown not thy head with the heavens,<sup>3</sup> so mayest thou receive the diadem from Gabriel, thine shall be the angels' crown, while the crown of the firmament shall be cast down
- 60 The true believer ever labours for merely to hint at labour is a sick man's prayer<sup>4</sup> What knowest thou of contempt of life, having no will to show thyself a warrior<sup>5</sup> When thou hast laid low the

<sup>1</sup> The present section occurs at the last part of that entitled On the Participation of the Heart in Prayer where it seems out of place I have added the present title

<sup>2</sup> Thou must not stop short of the water thou wilt have used thy best endeavours B

<sup>3</sup> I think be not satisfied with the heavens for a crown

<sup>4</sup> The believer is always occupied in good works thoroughly performed for a work which is only hinted at i.e. incomplete عمل ناما کہ ناقص است , is the prayer of a sick man (who cannot perform the various prostrations and risings) and a true believer is not satisfied while any defect remains in his actions I who then notes the reading ایم ایمان which he explains for religion is the bringer of prayers of fear adding how then shall the religious man not be continually active as befits his duty<sup>5</sup> With نور ایم of the technical term صلوة الخوف prayers of fear — said in time of war They are two rak'ahs recited first by one regiment or company and then by the other (Hughes *op cit* as a prayer).

B among several other explanations gives "The believer is always occupied in prayer even if sick praying by sign and never sitting down without occupation." The translation of the line would then be inverted — "for even a sick man prays if only by signs."

<sup>5</sup> بصر انداز i.e. 'a scatterer of heads'

head of pride<sup>1</sup> then hast thou prostrated thyself before the door of the search, the heart's ka'ba has become God's dwelling-place But the dog's ambition extends only to its bone<sup>2</sup>

## ON CHARITY AND GIFTS

Whatsoever thou hast, relinquish it for the sake of God, for charity is the greater marvel when it comes from beggars Bestow thy life and soul, for the endeavour of the poor is the best gift of mortal clay, the prince and chief of the family of the cloak was honoured by the Sūra "*Does there not come,*"—such regard he found with God from those three poor barley cakes<sup>3</sup>

<sup>1</sup> دراز گردی the attribute of the long necked is equal to وصف حود<sup>1</sup>  
'long neckedness B and so pride

<sup>2</sup> The texts except CH which omit the line and M which is very corrupt have كمد لرحق شده مقصور همب سگ تراستخوان و قصور for which I have ventured to read معصور معصور This seems manifestly right as regards the second hemistich There is no reason why both should not end in the same word مقصور, I cannot find however that معصور is used in any sense which would admit it in the first hemistich (though معسورة is an inner most chamber a sanctuary)

<sup>3</sup> The prince and chief is Ali and the family of the cloak refers (B) to the story told by the commentators on Qur 33 34 that one day Muhammad drew Fātima and Ali and their two sons under his cloak reciting the verse of purification Verily God wills to take away uncleanness (abomination Sale the horror Palmer) from you the people of the house and to purify you thoroughly The Sura Does there not come is the 76th of which the opening words are Does there not come on man a portion of time when he is nothing worth mentioning (i.e. in the womb)<sup>4</sup> The reference is more especially to

<sup>4</sup> And who gave food for His love to the poor and the orphan and the captive (Palmer's trans.) which is supposed to refer to Ali and his household For the story about the giving away of barley cakes told in connection with this verse by the commentators v Sale n ad loc I am inclined to take for His

love, عَلَى حَنَّة in the above verse (Qur 76 8) as though needing the food themselves and desiring it<sup>5</sup>



When the command of '*Who is there that will lend*'<sup>2</sup> came down from God to the Prophet, everyone brought before the Prince<sup>3</sup> what he could lay hands on, not disobeying — gems and gold cattle and slaves and goods, whatever they possessed at the time Qais b  
 15 'Āṣim was a poor man for he sought no worldly gain He went into his house, and spoke with his family, concealing nothing of what he had heard — Such a verse has been revealed to-day, rise, and do not make me burn in waiting bring whatever is to be had in the house that I may present it before the Prince His wife said There is nothing in the house — you are not a stranger here<sup>4</sup> Said he, Seek at least for something whatever you find, bring it to me quickly  
 20 She went and long searched the house, to see if by chance something would turn up and found in the house a measure of dates bad ones, and dried up not fit for food, which she straightway brought  
 61 to Qais saying, We have nothing more than this Qais put the dates in his sleeve and brought them joyfully before the Prophet When not meaning a jest but in all seriousness he entered the mosque one of the Hypocrites said to him Bring it in come present quickly what thou hast brought are they jewels or gold or silver  
 5 these valuables that thou art entrusting to the Prince<sup>5</sup> At this speech Qais suddenly became ashamed

Look now what was the outcome He went into a corner and sat down sorrowing folding his hands together in shame Gabriel

<sup>1</sup> This story is a parenthesis within the last section which is afterwards resumed

Qur 2 246 *Who is there that will lend to God a good loan? He will redouble it many a double God closes his hand and holds it out and unto Him shall ye return*

<sup>2</sup> i.e. Muhammad

<sup>4</sup> i.e. You know our circumstances.

<sup>5</sup> The third of the parties at Medina. Besides the Refugees, who had come from Mecca about the time of Muhammad's own flight and the Helpers at whose invitation Muhammad had come and upon whom he could thoroughly depend there were a number who outwardly acknowledged him as prophet and ruler though in their hearts they were at best lukewarm, or actually disaffected

the trusty came from the sidra-tree<sup>1</sup> and said,<sup>2</sup> O lord of time and earth, do not keep the man waiting, and deem not contemptible what he has brought. He acquainted Muṣṭafā with the matter, and 'Those who defame the willing ones' was thereupon revealed.<sup>3</sup> The angel world came and looked on,—how they watched the 10 man.<sup>1</sup> An earthquake fell upon the angel world,—no place of rest, no place of peace. God Most High thus speaks, and in His kindness

<sup>1</sup> Referred to in Qur 53: 14 *the sidra tree of the extremity*, and ib. v 16

"This tree say the commentators stands in the seventh heaven on the right hand of the throne of God and is the utmost bounds beyond which the angels themselves must not pass or as some rather imagine beyond which no creature's knowledge can extend (Sale *ad loc*)

<sup>2</sup> i.e. to Muhammad

<sup>3</sup> Qur 9: 80 *Those who defame such of the believers as willingly give their alms and such as can find nothing to give but their exertions and who mock at them—God will mock at them and for them is grievous woe*. Though I cannot find that the verse from the second sūra referred to in the first line of the present section is supposed to have a special relation to any particular occasion the verse here quoted from the ninth sūra like much of the sūra from which it comes, was revealed in relation to—before during or after (Noldeke *Gesch. d. Qorans* p 167)—the expedition of Rajab A H 9 to Tabūk. Sale *ad loc* supposes that the collection was made to defray the charge of the expedition and says— "Al Beidāwī relates that Mohammed exhorting his followers to voluntary alms amongst others Abda Irahman Ebn Auf gave four thousands dirhems which was one-half of what he had. Asem Ebn Adda gave a hundred beasts loads of dates and Abu Okail a saā [the word translated measure in the text a quantity equal to 5½ pints dry measure (Stein)] which is no more than a sixtieth part of a load of the same fruit but was the half of what he had earned by a night's hard work. This Mohammed accepted whereupon the hypocrites said that Abda Irahman and Asem gave what they did out of ostentation and that God and his apostle might well have excused Abu Okail's mite which occasioned this passage." Noldeke however (*op cit* n p 167) "Wir nehmen hier keine Rücksicht auf die vielen Fabeln welche die Kommentare zu den einzelnen Versen anführen." B von den Nachstellungen der Heuchler u.s.w. Hiervon findet sich nichts bei Hisham. Dennoch bleibt es merkwürdig dass sich an diesen Zug, wie ein paar andere so viele Fabeln knüpfen während einige andere Feldzüge des Propheten ganz geschichtlich treu erzählt werden. And Muir (*Life of Mahomet* 3rd ed p 431 note) "But a great number of the stories belonging to this campaign may be suspected (on the analogy of similar traditions regarding other texts) to have been fabricated for the purpose of illustrating the text of the Coran."

seeks out Qais's heart O exalted, and O chosen as my Prophet, accept forthwith this much from Qais, for before me these poor dates show  
 15 better than the others' gold and gems I have accepted this small merchandise from him, because he has no date-palm Of all the choicest things the endeavour of the poor is most approved

Hence it was that Qais's act triumphed over the deed of that evil spoken hypocrite The hypocrite was straightway humiliated, and Qais's work thus completed that thou mayest know that whoso  
 20 comes forward even in the state he is does well He who acts the hypocrite towards God is shamed by all his works Sincerity is better than all else —thou wilt at least have read so much

An alms of a single diram from the hand of a darwīsh is more than  
 62 a thousand dirams of the wealthy forasmuch as the darwīsh's heart is sore the alms he gives from his sore heart is greater than the other's See the rich man how his soul is dark and clouded like his clay, the darwīsh's clay is for ever pure <sup>1</sup> his soul is imperishable essence of gold <sup>2</sup> Hear what God's bounty has said but to whom shall I tell it, for  
 5 no one bears me company —to the king of kings and lord of But  
 for the <sup>3</sup> He said "Nor let thine eyes be turned from them <sup>4</sup>

#### ON INTIMATE FRIENDSHIP AND ATTACHMENT <sup>1</sup>

There is no injury in the world for thee like thy prosperity there is no such enduring imprisonment as thy existence *the light has*

<sup>1</sup> صفوة the choicest best part of anything

<sup>2</sup> كيميا alchemy the philosopher's stone an elixir or as here the basis of gold and silver B who refers to Muhammad's saying *I overtly in my glory* الغر فخرى

<sup>3</sup> That is But for thee the world would not have been called out of non-existence referring to Muhammad according to the tradition quoted in B "But for thee I had not created the heavens

<sup>4</sup> Qur 18 26 "And keep thyself patient with those who call upon their Lord morning and evening desiring His face nor let thine eyes be turned from them, desiring the adornment of the life of this world. God here commands the prophet to incline towards the darwishes thus honouring and exalting them L

<sup>5</sup> The title as often is somewhat astray from the contents of the following section, and is probably spurious. The subject is still the abandonment of the world

*appeared* ' it is that bestows favours, ' *the he has failed* ' is both life and body Wishest thou the Invisible ? take Self out of the path, what has imperfection to do with the mansion of Invisibility ? Thou art full of fault, yet intendest the invisible world — it is above all impossible in incredulity and doubt The chains of thy selfhood will not fall from the two feet of thy nature under the compulsion of thy folly, when thy being appears to thee as a veil, thy understanding will have fallen under thy anger

Abandon talk and bid farewell to thy lower self if thou canst not then turn thy two eyes into rivers, day and night in thy separation from God grieve over thy understanding <sup>1</sup> no longer employ it to meditate evil free it from this tether <sup>2</sup> — then has thy task become 15 easy for thee When thou findest thy sustenance in the Soul, <sup>3</sup> thou wilt look out on the land from the window of the angel world

How long wilt thou say What is the arriving ? In the path of religion what is it to be chosen ? Lay bonds upon thyself, — then wilt thou be chosen plant thy foot upon thy head — then wilt thou have arrived <sup>4</sup> As long as thou art a biter thou art not chosen <sup>5</sup> whilst thou inclinest to this world thou hast not arrived <sup>6</sup>

<sup>1</sup> B points *در واپس* *عل*, i.e. in the absence of thy understanding

which does not seem good as the implication is that thy understanding is only too much with thee

<sup>2</sup> *عقيلة* which B points *عقيلة*, and explains as the diminutive of *عقيلة* the tethering of a camel's foot here for the affairs of the world

<sup>3</sup> Not in the understanding

<sup>4</sup> Then wilt thou be chosen when by abandoning sensual passion and envy and covetousness thou puttest the restraints of endeavour and austerity on the hand and foot of thy nature and wilt have arrived and wilt be perfected when thou plantest thy foot on thy head and Me-ness or bringing one end to the other completest the circle of thy journey [for the *ʿuḥī* a journey as a circle ending in the embrace of the First Intelligence whence it set forth v Gibb *op cit* pp 52-53] and wilt arrive at the shadow of that Name which is the origin

of particularization [*عن* cf Gibb pp 60-61] *Al Junaid was asked concerning the end and he said It is the return to the beginning* I

<sup>5</sup> A play on the words *گرید* and *گرید*

<sup>6</sup> "As long as through the vileness of thy soul thou livest in this world like a biting dog thou wilt not be chosen and approved in the Court of God and

- 20 How shall a true son of Adam<sup>1</sup> be such a biter as thou, or how shall devil or wild beast rend as thou dost? Thou art ever heedless and arrogant, a beast of prey and a devil, far removed from man's estate, like a tiger ever malevolent,—the people of the world in distress  
 63 through thy evil disposition Upon this high road of debasement thou wilt attain to Self,- thou wilt not attain to Him<sup>2</sup>

The Kufan has given forth but one verse about the Ṣūfī but what has Love to do with the decision of Quraishite or Kufan<sup>3</sup>

as long as thou art a lover of this world ( *تا بدین عالم رسد* ) and cherishest an inclination for it thou wilt not have arrived in the Court of the Glorious B whose second explanation ( till thou understandest this mystery in its entirety *تا برین رمز رسد* ) would require in the text a negative with

<sup>1</sup> آدمی for we in truth are degenerate sons of Adam B

<sup>2</sup> L reading *برسی بر خود و برسی* comments When thou enterest the street of nothingness and humility thou hast naught further to do with the arriving at Self I and Self are far away from thee and since this is so thou wilt reach the Court of God and gain access to Him He mentions also a reading *برسی برسی* ( thou wilt arrive at Self and wilt arrive at Him ) which he explains thus - When by much striving and austerity thou attainest the essence of thy soul (or self *حقیقت بنی*) which is nothingness and arrivest at the secret of this thou wilt arrive at God and wilt discover the truth of *Who knows himself knows his Lord* B reading *برسی برسی* Abandonment of self is a road to which thou wilt not come by means of Self and since thou canst not get onto the beginning of the road thou wilt not arrive at God but I do not understand how he arrives at this paraphrase

The weight of evidence is for *برسی* at the end of the line and therefore probably by opposition for *برسی* at the beginning of the second hemistich And I think the confusion has arisen from a wrong conception of the meaning of *hikāsa* which is not here used as the commentators assume in the technical sense of nothingness abandonment of self or humility but in the more ordinary sense of bareness vileness

From the lengthy notes of the commentators on this line I extract the following premising that the Kufan refers to Abū Hanīfah an Nu'mān the founder of the Hanafī sect of Sunni Muslims and the Quraishite to ash Shāfi'ī, the founder of the Shāfi'ī sect called also al Muḥalibī from his descent from Muhammad's grandfather

What the Kufan imām has said of the mysteries and secrets of religion is only one sign out of all those that serve to describe the Ṣūfī state and is no more



5 The earth scatterers in the bridal chamber of His affection, and those who sit by the road which leads to the cell of His sanctity, all are moon bright signs on the curtain of jealousy, immersed in tears from foot to head <sup>1</sup> all are recipients of His clemency, all captive to the knowledge of Him Lay down thy burden of Self that so thou mayest become the beloved of every street The pure eve sees the purity of religion when the eye is pure it sees purely Those who are not steadfast in Him are covered with dust <sup>2</sup> those who wear His crown are kings indeed Take off thy head this many coloured cloak <sup>3</sup> hold to a garment of one colour like Isā <sup>4</sup> that like him thou mayest walk upon the water and make of sun and moon thy fellow travellers Take all of self away from thyself and then with that same breath speak the story of Adam <sup>5</sup> Till thy Self becomes small as an atom to thee, thou canst not possibly reach that place that desire will never harmonize with Self rise and without thy Self pursue thy path

HE WHO IS INDIFFERENT TO THE WORLD FINDS A KINGDOM  
THAT SHALL NOT WANE

There was an old ascetic in Biseri none in that age so devout as he He said I rise every morning determined to fly from this vile

<sup>1</sup> I am not certain of the interpretation nor does the following from B give much help Those of the veiled palate in the bridal-chamber of God's affection who are the scatterers of earth in the court of Truth and those who know the holy secrets who are the sitters by the road of the court of Majesty are like a sign bright as the full moon and shining but concealed and hidden behind the curtain of envy burnt and drowned but immersed in a flood of tears.

<sup>2</sup> i.e. the heart or kernel of religion the knowledge of God the essence of the Truth B

<sup>3</sup> خاک وند نادسار — خاك وند نادسار is given by B as meaning proud haughty a chief chieftain B Q and Stein however give light trifling volatile swift and as the words in the second he is such are of homologous import (in fact identical) it seems probable that those in the first have both a contemptuous significance Otherwise His chieftains are the humble

<sup>4</sup> I.e. seven colored expressive of deceit

<sup>5</sup> i.e. Jesus

<sup>6</sup> i.e. tell the story of Adam and how he was honoured by God saying *I will place upon the earth a deputy* (Qur 2: 28) B

<sup>7</sup> Qur 20: 118 "But the devil whispered to him Said he O Adam shall I guide thee to the tree of immortality and a kingdom that shall not wane

Self My Self says to me, Come, old man, what wilt thou eat this morning? Make some preparation, come, tell me what I am to 20 eat I tell him, Death, and leave the subject Then my Self says to me, What shall I put on? I say, The winding sheet Then he questions me, and makes most absurd requests, such as, O thou of blind 64 heart, where dost thou wish to go? I say to him Silence! to the grave-side, so that perhaps while in rebellion against my Self I may draw a breath in freedom from the fear of the night-watchman <sup>1</sup>

Honour to him who contemns Self and does not permit it to stand before him <sup>2</sup>

#### ON THE ASCETICISM OF THE ASCETIC

An ascetic fled from amongst his people, and went to the top of a 5 mountain, where he built a cell One day by chance a sage a learned man, wise and able passed by and saw the ascetic, so holy and devout Said he Poor wretch! why hast thou made thy dwelling and habitation and home upon this height? The ascetic said, The people of this world have been clean destroyed in their pursuit of it the hawk 10 of the world is on the wing, calling aloud in every country he speaks with eloquent tongue, seeking his prey throughout the world, ever calling on its people afflicted and parted from their lord "Woe to him who fears me not, who shows no anxiety to seek me" Let it not happen as in Fustât —few birds and hawks in plenty <sup>3</sup>

#### ON THE LOVE OF THE WORLD AND THE MANNER OF THE 15 PEOPLE OF IT <sup>4</sup>

There is a great city within the borders of Rûm, where a large number of hawks have made their home Fustât is the name of that

<sup>1</sup> i.e. the devil. ' Every answer that I give my Self shall be displeasing to him that perhaps I may so draw a single breath out of the reach of the dangers of the devil " B

<sup>2</sup> ' Self throughout the above is <sup>نفس</sup> i.e., as previously the lower self often sensuality

<sup>3</sup> i.e. See that I have enough to eat Fustât is ancient Cairo The world practises its deceptions with alluring voice making the ignoble its prey The seekers of the world are the world's prey, and the birds of Fustât which are few in number are the religious ' B

<sup>4</sup> The next five lines, to which alone this title applies are a digression in the course of the ascetic's speech.



city of renown, it extends to the borders of Dimyāḡ<sup>1</sup> Within it  
no house-sparrows fly, for the hawks hunt them through the air and  
leave no birds inside that city, for they devour them within an hour  
20 The times are now become like Fusaḡ, the wise are like the birds,  
despised and helpless

I have hidden myself ' upon this height to be at peace from the evil  
of the world The sage said, Who lives here with thee ' How farest  
65 thou on this hill top ' Said the ascetic, My Self<sup>2</sup> is in this house with  
me by day and night The sage said, I then hast thou accomplished  
nothing, cease, O fool, to follow the path of asceticism The ascetic  
said, They have fixed my Self within me, and sold me into his hands,  
I cannot separate myself from him—what means of escape could I  
5 contrive ' Said that worthy philosopher to the ascetic, Thy Self  
instructs thee in evil deeds The ascetic said, I have come to know  
my Self, and so I am able to get on with him, he is a sick man, and I am  
as it were his physician, day and night I look after him and am busy  
treating him, for he keeps saying he is indisposed Sometimes I  
10 determine to bleed him, and open the vein before his eyes,<sup>3</sup> as the  
blood spouts out, he subsides,<sup>5</sup> and the bleeding calms him Some-  
times I give him a purge to clear out his distempers, and his love of  
the world, and hatred, and rancour, and envy, and treachery, and  
deceit are expelled from his body, on taking it he thrusts aside his  
natural inclinations and shuts the door of desire against himself  
Sometimes I forbid him to indulge his appetites, that haply he may  
15 relinquish pleasure, I feed him on two beans, and make the room like  
a tomb upon him Sometimes I put my Self to sleep, and then in

<sup>1</sup> i.e. Damietta.

<sup>2</sup> The ascetic's speech is here resumed.

نفس \ note ante p 64 l 3

<sup>3</sup> إكل the middle vein of the arm probably the median basilic on which  
the operation of bleeding is usually performed B explains it as the vein of  
seven members ( رگ هفت ادم ) called the river of the body ( نهر البدن )  
There are in fact numerous veins on the front of the forearm which join about the  
elbow to form two large trunks. The meaning of ار دیدگاهش might per-  
haps be when he is not looking "

<sup>5</sup> Gloss in B بشپد ( under بآرد )

haste make one or two obeisances,<sup>1</sup> but even before he awakes from his sleep he clings to me like a sick man, and when I have got through one or two obeisances without him then my Self wakes up

On hearing these words the sage tore his garments one by one upon his body and said, How excellent art thou, O ascetic! May 20 God bless thy life, thou pious man! Such words are granted but to thee thy wealth is not less than the kingdom of Jam That which thou possessest today is adornment and what thou mayest have to-morrow,<sup>2</sup> impurity

He is not stained who leaves his sins, from whom in sorrow a sigh 66 of 'Alas' arises a woman nimbly adorns her evebrows and her ringlets for a feast<sup>3</sup>

In three prisons, deceit and hatred and envy, thou hast made thy understanding captive to thy body The five senses having their origin in the four elements, are the five tale bearers of these three prisons The soul is a stranger here and a fool so long as it is in 5 bondage to the four elements how can the soul that is admitted to the treasury of the secret pay honour to spies and informers? But here<sup>4</sup> wisdom empties the quiver<sup>5</sup> for persistence in one's purpose is useless at the Ka'ba<sup>6</sup> Haply a fool at the Ka'ba will hear much philosophy about the direction of the qibla but at the Ka'ba whoso should strive even till he died would but take fresh cuminseed to Kirmān<sup>7</sup>

<sup>1</sup> ۱۰۰ an obeisance made in prayer

<sup>2</sup> ۱۰۱ any further worldly riches thou mayest acquire

<sup>3</sup> B explains the connection which is not very apparent thus — As a woman does this so a man should adorn himself with contrition and shame in order to attain perfection But perhaps the line is misplaced or one has dropped out The main theme is now again resumed after the insertion of the above two illustrative stories

<sup>4</sup> ۱۰۲ the other place in opposition to the here preceding

<sup>5</sup> ۱۰۳ throws away her arrows

<sup>6</sup> ۱۰۴ the pilgrimage is accomplished At the Ka'ba the object sought is in front of the eyes of him who prays there then why should he persist further? For in these circumstances wisdom has no butt to aim at since to shoot the arrows of forethought when the object is before one is useless nor is it the business of wisdom to discover this target" B

<sup>7</sup> ۱۰۵ would carry coals to Newcastle, and lose his pains

10 His tongue the tongueless speak, <sup>1</sup> some mark of Him those seek  
 who have no mark <sup>2</sup> Cast in the fire all else besides the Friend,  
 then raise thy head from out the water of Love On the journey from  
 this life to the next the slave has no ally in what he does of right or  
 infamy <sup>3</sup> surrender not thy heart and thy desire to the companion  
 ship of men, cut thyself off from them, lest they cut thy throat <sup>4</sup>  
 At the last day thou shalt weary of men, but thou art far off now,  
 15 and it will take thee long to come, <sup>5</sup> then wilt thou discover the onion's  
 value, when thou art denied admittance to the straight road <sup>6</sup> Those  
 who are not friends, yet whom thou deemest such, thou wilt see that  
 they all break their faith with thee The rose-tree of the garden of  
 those who cherish Self is become as a boil a malignant pimple  
 Understand well, the state of men will be no whit different at the  
 resurrection, whatsoever he chooses that will be set before him and  
 20 what he takes from here he will set there When the second command  
 of God has uttered four *takbirs* upon thy three pillars the cloth weavers  
 of the eternal world will recite thine own words and poems to thee

<sup>1</sup> Tongueless i.e. silent not vainly disputing.

<sup>2</sup> The undistinguished i.e. humble poor and insignificant those of  
 burnt hearts B *بی شان* in a different sense is applied to God in Saadi's lines

کُرسی وصف او در من پرست      بی لاری سان ده گدایان

<sup>3</sup> Meaning I think no one to take the consequences of his acts hence the  
 uselessness of human friendships

<sup>4</sup> i.e. destroy thee spiritually

<sup>5</sup> To this attitude when thou art weary of men and desirest only God

<sup>6</sup> The value of the onion i.e. thine own stinking existence thou wilt  
 then discover when thou art refused admission to the straight road on account  
 of thy stink Or the onion may suitably refer to the companionship of the  
 world spoken of in the preceding line thou wilt find what its value is when like  
 an eater of onions thou art refused admission because of the effects it leaves 1

<sup>7</sup> The *takbirs* is the recital of the words *Allāhu akbar* God is most great  
 the four *takbirs* signify the funeral prayer 1

I conceive that these two lines may be taken in the sense of praise or the  
 reverse if in the sense of praise the second sentence of death is the natural  
 death the first death having taken place in the sense of the abandonment of  
 the life of this world ( *سواء معیار* ) in accordance with the command *Die*  
*before your death* and the words of Jesus *He who is not twice born shall not*  
*enter the kingdom of heaven* in this case the angels will bring before thee the  
 pious desires and the good words that have risen from thee to God If on the

The things<sup>1</sup> the worthy shopkeeper sends to his house from the market, whatever they may be, his family bring before him at home 67 in the evening so whatever thou takest away from here is kept, and the very same is brought before thee at the resurrection There is no change or substitution there, by no possibility can an evil become a good Nothing will be given free to anyone there what is due is given, and nothing besides<sup>2</sup> Rise and read, if thou knowest it not 5 the explanation of this in the Divine Word, 'thou shalt not find any change in the ordinance of God, thou shalt not find any alteration in His religion'<sup>3</sup> No alteration comes over His inexorable sentence, no change upon His all embracing decree Rise, and put away thy uncleanness or thou wilt not receive thy pardon in that world, if now thou piercest thy Self with an arrow thou wilt throw into the fire thy sorrow and thy pain<sup>4</sup>

contrary the lines are to be read as a condemnation there is a reference to Qur 40 11 *They shall say O Lord Thou hast killed us twice and Thou hast quickened us twice and we do confess our sins is there then a way for getting out?* The first death is at the end of one's appointed time the first quickening is in the tomb (i.e. in order to be examined) the second death follows in the tomb and the second quickening at the resurrection thus when the second sentence of death is passed on thee in the tomb the embroidery workers of the eternal world will recite to thee the words and verses thou sangest in the world in passion and lust and then the true nature of thy acts will be brought before thee

As to the second death in addition to the explanation given by I v the notes in Palmer and Sale *ad loc* The first death may be interpreted as the first creation of man in a state of death or void of life and sensation the first birth is then the natural birth the second death the natural death and the second birth the resurrection

<sup>1</sup> A title as of a fresh section is inserted before this line in all copies in L it runs *God Most High was at rest from the Creation and their Qualities and Food and Doom* which has nothing to do with the text the sense of which is continued on without a break

<sup>2</sup> رواں دگر همه باد, and the rest is all wind

<sup>3</sup> For ملش B notes an alternative reading, سندش so bringing the passage more closely into line with Qur 35 43 *For thou shalt not find any change in the ordinance of God and thou shalt not find any alteration in the ordinance of God.*" The line as it stands in the text is mixed Arabic and Persian and is capable of being construed.

<sup>4</sup> دیا رحیر dysentery

10 OF ADDRESSES TO GOD, AND SELF ABASEMENT, AND HUMILITY <sup>1</sup>

Prayer will not draw back the veil of Majesty till the servant comes forth from his deilement <sup>2</sup> as thy purity opens the door of prayer so know that thy corruption locks it against thee When wilt thou plant thy foot upon the heavens roof,<sup>3</sup> when drink wine from the angels cup? How can God in His kindness take thee to Himself or freely  
15 accept thy prayers while like an ass within this rotting mansion thy belly is full of food and thy loins of water <sup>4</sup> How wilt thou ever see

<sup>1</sup> The title of this section as given in most copies is somewhat as follows (from B) with variations in each of the several MSS etc. *On the Obligations of the Five daily Prayers of Addresses to God Self-abasement and Humility and Modesty and calling upon God God Most High has said Those who believe in what is hidden and are steadfast in Prayer and the Prophet (on whom be Peace) said when near his Death And what your right hands possess and he said (Peace be upon him) Whoso at set purpose abandons Prayer is an Unbeliever and the Distinction between Islām and Unbelief is the Abandoning of Prayer and he said also Three things are dearer to me than this World of yours Fortune and Women and my chief Delight is in Prayer* With regard to Muhammad's speech *And what your right hands possess* (i.e. your slaves cf Qur 4: 3 28 29 40 23 5 4 33 33 49) this probably refers to a passage in Muhammad's address to the people on the occasion of his Farewell pilgrimage cf Muir *op cit* p 418 I have not been able to find this particular passage in b. Hi. lām or Tabar though the passages which in Muir precede and succeed it are given in both the authorities This particular sentence stands as it were for the farewell speech as a whole and the connection with prayer the subject of the present section then appears when it is remembered that Muhammad at this time declared the ordinances of Islām fixed for all future time and of these ordinances prayer of course is one (cf Muir *loc cit* the last sentences of the speech) at last I cannot understand its inclusion in the title otherwise

*My chief delight is in the coolness of my prayer* for a similar saying cf Muir *op cit* p 476 This last tradition does not form part of the title in I

I do not suppose that the original title comprised more than a few words — if indeed any of the sectional titles are original The rest of the title as found today in the MSS and lithograph has evidently been made up by the incorporation of sentences *apropos* of prayer written by pious readers in the margins of early copies

<sup>2</sup> Or comes forth out of contingent existence

<sup>3</sup> B refers to the saying *Prayer is the ladder of the believer* <sup>3</sup>

<sup>4</sup> Seminal fluid, i.e., pride B

the Lord of the divine Law, thy lower parts sunk in the water and thy nose in heaven ?<sup>1</sup>

Thy beggar's food and cloak must both be pure, or thou wilt come to thy destruction in the dust, if food and raiment be not pure how is thy prayer better than a handful of dust ? Keep pure for the glory of God's service thy habitation and thy raiment and thy soul, the dog sweeps his lair with his tail, but thou sweepest not with sighs 20 thy place of prayer

Though all thou hast be spotless, yet is all polluted before God He who seeks Him makes use first of a bath, for God accepts not the prayers of the unclean, and how canst thou perform thy neglected 68 ablution so long as thy heart holds enmity and hatred ? Thy envy, anger, avarice, desire, and covetousness,—I marvel indeed if these will admit of thy coming to prayer ' Till thou banishest envy from thy heart, thou wilt never be free from its evil workings If thou hast not washed thyself free from blame, the mighty Lord will not receive thy prayer, but when thy heart draws thee out from thyself, 5 then true prayer rises up from thy destitution The whole of prayer lies in ablution and purification,<sup>2</sup> recovery from a grievous sickness depends on the use of remedies<sup>3</sup>

Until thou sweep the path with the broom of *Not*, how canst thou enter the abode of *Except God* ?<sup>4</sup> So long as thou art under the dominion of the four, the five and the six,<sup>5</sup> thou shalt not taste of wine save from the jar of lust Burn and destroy all else but God, cleanse thyself from everything but the true faith The soul's qibla 10 is the threshold of the Most High, the heart's Uhud is the sanc-

<sup>1</sup> ' In thy pride of self thy gait upon this earth is as a man who walks with his nose in heaven and feet sunk in the ground ' B

<sup>2</sup> **وَسُوْر** the ceremonial ablution before prayer performed in a certain specified manner

<sup>3</sup> The two hemistichs of this line have no very evident connection I take it that the sickness is man's natural state, and purification the remedy to be applied

<sup>4</sup> Referring to the sentence *Lā ʿilāhā illā-llāh*, ' There is naught except God. That is until thou washest thyself pure from Self, and thy Self passes away and becomes non-existent, thou canst not attain unto the true religion, which sees nothing but God, nor recognises aught besides Him.

<sup>5</sup> The four elements five senses, and six surfaces (of a cube) B

tuary of the One ,<sup>1</sup> at Uhud devote thy life like Hamza, that so thou mayest taste the sweetness of the call to prayer

Come not in thy pride to prayer , take shame to thyself and stand in awe of God , him God receives in prayer who has no commanding dignity in his own eyes <sup>2</sup> Helpless, thou wilt be received with kindness , wanting for nothing, thy prayer will not be accepted  
 15 Wanting for nothing, if thou give thyself the trouble of prayer, thou shalt consume thy liver fried in the pan with onions <sup>3</sup> But if along with prayer goes helplessness, the hand of kindness shall raise the veil of the secret , then, speeding into the Court of God's kindness, he renders what is due, he obtains what he sought ,<sup>4</sup> and if it be not so,<sup>5</sup> Ibl's will hear thee when thou art at prayer and drag thee forth again

Thou camest abject, thy prayer is honoured thou camest as a  
 20 raw youth, thy prayer is as one of venerable age Know, that the seventeen rak'ahs of prayer given forth from the soul's heart are a kingdom of eighteen thousand worlds " a kingdom of eighteen thousand worlds belongs to him who performs the seventeen rak'ahs , and say not that this reckoning is too small,<sup>7</sup> for seventeen is not far from eighteen "

<sup>1</sup> Uhud is the name of the site of one of the early battles of Isl'm where Muhammad and his forces were repulsed with great slaughter by the Meccans A.H. 3 Hamza Muhammad's uncle was one of the slain The heart at Uhud thus means the place where the self is to be sacrificed.

<sup>2</sup> صبی هود هر که بسبب نادان دادش در سه-ار نار خدای  
 نار in the first hemistich = شرب B خدای in the sense of lord master

<sup>3</sup> To eat one's liver is to grieve to be sorrowful

<sup>4</sup> What is due, i.e. fit and acceptable prayers what he sought ' God's bounty and graciousness B

<sup>5</sup> ورنه otherwise i.e. if thou prayest not in helplessness referring to l 16

<sup>6</sup> Seventeen is the number of rak'ahs or sections comprised in the obligatory prayers of one day as follows —two at morning prayers four at the noon four at the afternoon three at the sunset and four at the night prayer. The eighteen thousand worlds refers to the tradition *Verily God hath created eighteen thousand worlds and verily your world is one of them* '.

<sup>7</sup> i.e. as I understand it that this number of prayers is too small to bring such a glorious reward

<sup>8</sup> ' Know that the soul's heart is *alif* [i.e. one in reckoning by *abjad alif* is also the Arabic word for a thousand] When thou addest that the symbol for

Thy self esteem <sup>1</sup> utters no prayer, for it sees no profit for thee in religion , while thy self esteem guides the reins I doubt indeed if it will ever come where Gabriel is Thy prayer will not admit thee to God if thou hast not purified thyself in indigence , thy purification lies in lowliness and selflessness, thy atonement in the slaughter of thy Self , and when thou hast slain thy Self upon the path, God's favour will quickly manifest itself Come in thy poverty if thou wouldst find admission and if thou do not so, then thou wilt quickly find thyself trebly divorced ;<sup>2</sup> for the prayer that is received into His presence has no concern with the pollution of worldly glory

When death drags forth thy life, then from thy indigence there  
springs true prayer when thy body has gone to the dust and spirit  
to the skies, then mayst thou see thy soul engaged as angels are, in  
prayer

## ON THE PARTICIPATION OF THE HEART IN PRAYER

10

At the battle of Uhud 'Alī the Prince, the impetuous lion, received a grievous wound. The head of the arrow remained in his foot, and he knew that it was necessary to take it out: this being the only cure for him. As soon as the surgeon saw it, he said, "We must cut it open with a knife, to find the arrow head, a key must be applied 15 to the closed wound." But 'Alī had no strength to bear the inser

the idea of one to seventeen eighteen results and thus thou obtainest the eighteen thousand worlds. B I cannot follow B in his further elucidation of the a thor s meaning though I may perhaps be permitted to doubt if the author meant to imply all that seems there to be attributed to him

1 *lil* worth value \*c whilst thou thyself retainest any worth  
 thou canst utter no true prayer for thy self importance will not let thee see that  
 there is any advantage in religion the first step in which is the laying aside of  
 self and becoming poor

irrevocably divorced. A husband may take his wife back again after having divorced her once or twice. But if he divorce her a third time, she shall not be lawful unto him after that until she marry another husband' (Qur 2: 230)

Or The shame or the pride and honour of the world gloss in I  
( حجاب باعوت و اکبر دینا ) But B with ل in a different meaning  
' In it there appears nothing fresh or blooming splendid or shining In either  
case the izafat or some other particle is suppressed *metu grata*.

+ ~~clotted~~ clotted congealed (matter) ' the blood in and about the wound



tion of the forceps,<sup>1</sup> "Let it alone," said he, "till the time of prayer" So when he was engaged in prayer his surgeon gently took out the arrow head from his limb,<sup>2</sup> bringing it clear away while 'Ali was unconscious of any suffering or pain

- 20 When 'Ali ceased from prayer (he whom God called Friend), he said, "My pain is less,—how is that? And why is there all this blood where I have been praying?" Husain,<sup>3</sup> the glory of the world, splendid above all the children of Muṣṭafā, answered him, "When  
70 thou enteredst into prayer, thou wentest up to God, and the surgeon took out the arrow head before thou hadst finished thy prayer" Said the Lion, 'By the most great Creator, I knew nothing of the pain of it'

O thou, who art well known for thy prayers, who art commended before men for thy piety, pray in this wise and discern the interpretation of the story, or else rise, and cease vainly to wag thy beard

- 5 When thou enterest into prayer in sincerity, thou wilt come forth from prayer with all thy desire obtained but if without sincerity thou offer a hundred salutations,<sup>4</sup> thou art still a bungler, thy work a

1 *دَمِ كَر* in the sense of point and *كَار* a two-bladed instrument, such as shears scissors, or forceps (Stein) The preliminary incision had apparently been made at this time and it was the subsequent extraction of the arrow head with forceps that 'Ali could not bear

2 The texts all read *لَطِيفِ اِدْمَشِ* omitting *لَزِ* evidently understanding *لَزِ* here as above as 'to cut' he cut into that graceful body of his. But v l. 16 *sup* where *دَمِ كَر* can hardly be anything else than the point of the forceps i.e. the cutting had already been done and it was this that had so exhausted 'Ali that he could not bear any more pain at the time Moreover reading *لَطِيفِ اِدْمَشِ* there is an hiatus between the two words which (though allowable) is awkward and has evidently been felt so since M reads *مَازِ* for *لَطِيفِ* thus avoiding it It seems justifiable therefore to retain the sense of the passage and improve the form of the line by reading *لَزِ* with *لَزِ* in the sense of 'sever remove' But the readings in ll. 14 15 and 18 vary considerably and it is difficult to frame an exact picture of the steps of the operation.

3 His son, the martyr of Karbalā. As a matter of fact, Husain was born the year after Uhud.

4 *سَلَام*, the technical name for the last of the prescribed sentences to be uttered on each occasion of prayer Thus here 'a hundred salutations' is the equivalent of 'a hundred prayers.'

failure One salutation is the same as two hundred,<sup>1</sup> one prostration in sincerity is worth thy standing erect<sup>2</sup> a hundred times, for the prayer that is mere matter of custom is dust, that is scattered by the wind. The prayers that reach God's court are those that the soul prays, the mere mimic is ever a mendicant, praying unworthily, 10 without intelligence, since he chooses the path of folly. For on this Path prayer of the spirit is of more account than barren mimicry.

When thou callest on God, bring supplication meet for Him, that His good pleasure may receive thee. From time to time, divided from the real and bound up in the phenomenal, thou comest to pray the obligatory prayers,<sup>3</sup> calling not on God, without self-abasement, without humility, thou carelessly performest a rak'ah or two. Thou 15 deemest it prayer,—I marvel if thou art listened to at all! Thou comest before God in thy pride,—how shall God hear thee when thou callest? Let thy prayer be free from Self, and He will accept it as pure, if it be smirched with Self He will not receive it. The message that the tongue of anguish utters is an envoy from this world of men to Him, when it is thy helplessness that sends the messenger, thy cry is 'O Lord', and His is 'Here am I'.

As a proud lord marches to the arms of his servants and slaves 20 so thou layest the load of obligation on Him,—“I am *Thy* friend,” sayest thou, “honour be mine!” Thou deemest thyself a friend, not a slave, is this the manner of a man of wisdom? Better were 71 it, O son, that thou offer not such service to Him, go, strive not with Him. Without right guidance man is less than a beast, whose is without guidance labours in vain.

<sup>1</sup> i.e. one salutation performed in sincerity is worth two hundred that are merely conventional. Or one salutation is just as good as two hundred if both are without sincerity.

<sup>2</sup> **قيام** the act of assuming the standing position at the prescribed places in the daily prayers.

<sup>3</sup> **فرض** /arʔ: those rak'ahs or forms of prayer said to be enjoined by God. There are also the 'sunnah' those founded on the practice of Muhammad **nafl** the voluntary performance of two rak'ahs or more which may be omitted without sin. **وتر**, an odd number of rak'ahs either one, three five, or seven said after the night prayer. (Cf Hughes, Dict of Islam s.v. Prayer)

<sup>4</sup> **يا رب** 'O Lord' i.e. a lamentation a cry of sorrow. God answers with the ejaculation **لبيك** 'labbaik' of the pilgrims on the hajj.

Have done with this service, thou fool ' Never again call thy self a slave ' If thou wert mighty in the world thou wouldst say 5 what Pharaoh did, every word ' <sup>1</sup> who in his surpassing fatuity, and his supreme insolence and folly, averse from service and submission, drew aside the veil from before his deeds, <sup>2</sup> saying, " I am greater than the kings, I am above the princes of the world " All have this insolence and pride, Pharaoh's words are instinct in everyone but daring not through fear to utter their secret, they hide it away even from themselves

10

## ON FAILURE TO PRAY ARIGHT

Bā Shu aib al Ubayy was a leader in religion whom everyone used to praise, one who rose in the night and fasted continually one who was distinguished in that age for his asceticism He betook himself from the city to a cell on the mountain, and made his escape from pain and sorrow <sup>3</sup>

It chanced that a certain woman had an affection for him, she 15 said " O Shakh <sup>4</sup> would it be fitting for thee to have a wife ? If thou wilt I place myself at thy disposal, and will willingly become thy wife, my soul will cheerfully be satisfied with little and I shall never think of my former ease " He answered, " Excellent, it is very fitting, I approve If thou art satisfied, I am content "

She was a modest woman called Jauhara, and had a full share of beauty and grace, chaste, refined, <sup>5</sup> of sweet disposition and in 20 carnation of good deeds <sup>7</sup> content with the decree of the revolving heavens, she left the city for the hermit's cell, and there seeing a piece of matting lying on the floor, she straightway took it up The

<sup>1</sup> I am your most High Lord words said to have been spoken by Pharaoh L

<sup>2</sup> i.e. shamed himself made himself an object of reprobation

<sup>3</sup> i.e. for devotional purpose.

<sup>4</sup> The pain and sorrow of the world which oppressed him while he lived in the city

<sup>5</sup> Primarily ' an old man one over 50 and generally a doctor learned man spiritual guide '

<sup>6</sup> كفاى B interprets by سائغة good taste

<sup>7</sup> آية إحسان, *hi* a mark or sign of charity good nature or kindness

devout Bū Shu'aib said to her, "O thou, now my cherished wife, why hast thou taken up the carpet? For the black earth is only the 72 place for our shoes" <sup>1</sup> She said, "I did it because it was best so, for I have heard you say that any act of devotion is best performed when no screen interposes, and the mat was an obstacle between my forehead and the actual earth" <sup>2</sup>

Every night Bu Shu'aib's dai'y meal consisted of two round 5 cakes for his querulous belly, <sup>3</sup> with these two barley cakes that pious man broke his fast and was always content. But he fell ill from the rings that so afflicted his nights, <sup>4</sup> and so being helpless <sup>5</sup> the good man, because of the weakness brought on by fasting, said the *jarz* and *sunnah* prayers <sup>6</sup> that night sitting. His wife laid one cake before him and gave him a drop of vinegar,—nothing more. Said 10 the Shaikh "O wife, my allowance is more than this! Why is it so little, wife!" She said, "Because the worshipper who says his prayers sitting receives only half the full reward and if thou sttest to say thy prayers, thou eatest the half of thy usual allowance. Ask no more from me, O Shaikh than half thy dole. I have warned thee. For the portion that belongs to prayers said sitting is the half of the reward given for those said standing, why expect the reward of the 15 whole when thou performest but half thy devotions? Perform the whole and then ask for the whole reward, otherwise such worship is absolutely wrong."

O thou, in the path of sincerity thou art feeble than a woman laggest far behind such of thy fellow creatures as she. By such prayer as comes not from the heart thou canst not anywise obtain thy soul's release <sup>7</sup> No one regards as of any worth the service whose life-

<sup>1</sup> sc. when we pray—not the place where we ourselves should kneel. The matting was that which Bū Shu'aib used as a prayer-carpet.

<sup>2</sup> i.e., at those places in the recital of the prayers where the worshipper bends down so that his forehead touches the ground.

<sup>3</sup> *مأكلته* *hi* the place where his allowance went.

<sup>4</sup> *فيما كنته شب وجوزكده* *hi* as B says *فانما* *ر* *ف* *ام* *شب* *وجوز*

<sup>5</sup> *معدور* or excusable 'sc from saying his prayers.

<sup>6</sup> V note on p 70 L 13 *ant*.

<sup>7</sup> *فيما كنته شب وجوزكده* *hi* 'digging out of the soul' usually of the agonies of death here the freeing of the soul from the world and the things of the world, and the entanglements of phenomenal existence

20 principle comes not from the heart ,<sup>1</sup> for a bone is of itself no delicacy on one's plate without the marrow Know that at the resurrection no prayer that is imperfect will be taken into account , the marrow of prayer consists in lowliness, and if there be not lowliness it will not be  
73 received A man must come to prayer as one wounded, sorrowing, and in poverty , and if there be not lowliness and trust the devil derides him <sup>2</sup>

Whoso is wholly taken up with fasting and prayer,<sup>3</sup> poverty ever locks the door of his soul ,<sup>4</sup> in this world of deceit and desire, in this  
5 hundred thousand years-enduring cage, the cap of thy degree is the compliment thou offerest it ,<sup>5</sup> but thy head is greater than the cap

Whoso enters into prayer with fitting preparation, the reward of his prostration is the cave of the West <sup>6</sup>

Go then, perform thy prayers without breath of desire, for the dew of desire utterly corrupts them the baseness of thy prayers and thy fasting is such that the slipper of thy foot is the only present in thy hand

is explained طاعني کان ردل ندارد روح کس ندارد وحو. آن بقروح  
by B as کشایش but this and his paraphrase leave the meaning to me still obscure I take it to be literally ' no one considers the acquisition (finding  
(وحدود) of such to be a gain (فروح) income received gratuitously gains pickings  
Stein ) ''

<sup>2</sup> *Let* sports with his whiskers

<sup>3</sup> i.e. the repetition of his prayers the forms of religion without attending to its spirit.

<sup>4</sup> i.e. as I take it poverty by reason of his not embracing it in its true sense is a bar to his soul's progress. But B paraphrases the path of indigence and lowliness remains shut against him '

<sup>5</sup> دست مبرور a conciliatory or complimentary present. Thy religious position, whatever it may be is a mere trifle which perhaps pleases and conciliates the world but is quite unnecessary to thee

<sup>6</sup> عار مغرب , I do not know the origin of this expression or what allusion it contains. B explains as ' the furthest horizon of the earth's globe ' Perhaps the implication is that he is enabled to leave all earthly things far behind him when he prays. B reads سجدة سرای , ' the place of his prostration.'

<sup>7</sup> دست مبرور of l 5, *sup* The slipper is drawn off the foot with the hand at the time of prayer B

Speak in pleasant tones on coming to the mountain, why offer it the braying of an ass? <sup>1</sup> Thou hast raised up a hundred thousand 10 ruffians in the path of prayer, who drown thy cries <sup>2</sup> It must needs be that the words of thy prayer come back in their entirety, <sup>3</sup> like an echo, from the mountain of the world

### ON LAUD AND PRAISE

In every mouth the tongue that utters speech becomes fragrant as musk in praising Thee In Thy decree and will, as Thou art far or near, lies for the heart and soul eternal happiness or ruinous disaster, 15 an imperishable kingdom or everlasting beguilement, Thy servants wander to and fro by day and night, all seeking Thyself from Thee Fortune, and empire, and the glory of both worlds he knows who understands things manifest and hidden, yet longs not for them for all is nothing without Thee,—nothing Destruction and creation are alike easy to Thee, all that Thou hast willed takes place The 20 cunning man, though mightier he be, is yet the feebler in Thy praise, or in this court Zālīzar, though full of fury, is powerless as an old woman <sup>4</sup> in face of Thy decree of 'Be, and it was,' no one dares to question, What is this? How comes that?

<sup>1</sup> The mountain will echo back in whatever way it is spoken to And so 'if thy deeds in this world be good thou wilt have their reward and contrariwise as the Maulavī Rūmī says:—This world is a mountain our deeds are a voice the echo of our voices comes back to us, B

<sup>2</sup> عوق of p 16 l 8 Roughs who, when they set about making a disturbance shout out 'Get off get away, seize it take it! Anger dears passion lust the evil thoughts in thy mind are like such bullies in the market intent on making a disturbance and just as their clamour deprives others of the power of making themselves heard (صوت رباب) so the evil passions and thoughts of thy mind prevent thee from calling on God'' B

هم نربت even with the halter' said of one who has given a thing away completely He has given it with its halter (اعطاه نربته)", (L quoting from the Qāmūs) B mistranscribes the above from L and apparently misunderstands it, paraphrasing the text That apparently fresh and sweet prayer of thine which goes up, falls down again like a broken rope upon thy head (ربت being also an old, rotten rope).

<sup>4</sup> A pun Zāl (Zālīzar) being the father of Rustam, besides meaning 'an old woman

He hears the heart's low voice of supplication He knows when the heart's secret rises up to Him, when supplication <sup>1</sup> opens the door of the heart its desire comes forward to meet it, the 'Here am I' of the Friend goes out to welcome the heart's cry of 'O Lord' as it ascends from the high road of acquiescence One cry of 'O Lord' from thee,—from Him two hundred times comes 'Here am I' one 'Peace' from thee,—a thousand times He answers 'And on thee' <sup>2</sup> let men do good or ill, His mercy and His bounty still proceed

Poverty is an ornament in His court—thou huntest thy worldly stock in trade and its profits as a present <sup>3</sup> but thy long grief is what He will accept His abundance will receive thy neediness Bilal <sup>4</sup> whose body's skin was black as a sweetheart's locks was a friend in His court his outward garment <sup>5</sup> became as a black mole of amorous allurements upon the face of the maidens of Paradise'

<sup>1</sup> لَبَّاسُ or poverty cf p 73 l 3

<sup>2</sup> 'O Lord Yū rabb typifies a cry of distress labbāsh here am I (present in thy service) is an ejaculation used by the pilgrims on the road to Mecca. Peace salām (salām alaiḥka peace be on thee) is of course the common salutation of Musalmāns to which the answer is wa alaiḥka as-salām and upon thee peace

<sup>3</sup> هِزْ here a present gift B reads هِزْ without 17ūfat it might then be translated Then bring thou poverty it is capital and interest too'

<sup>4</sup> A negro one of Muhammad's first converts the mu allidīn of his mosque at Medina

<sup>5</sup> i.e. his black skin

<sup>6</sup> A mole of course being a mark of beauty In all copies there follows here a line He changes the skin of both enemy and friend in their future state to make it new again This is evidently a reference to Qur 4 59 "Verily those who disbelieve in our signs we will broil them with fire whenever their skins are well done then we will change them for other skins that they may taste the torment The commentators add "In the original it refers only to the unbelievers here (in the text) however it means that the skins of God's enemies shall be changed so that they may be further tormented and those of His friends that God may show them further mercy" L ('to give them a new beauty' B) But the tenor of the line is in direct contradiction to the preceding one which speaks of Bilāl's skin in Paradise as a mole on the face of the houris and it is exactly the sort of comment which would suggest itself to a pious and

O Thou who marshall'st the company of darwishes, O Thou who watchest the sorrow of the sore at heart, heal him who is now like unto a quince <sup>1</sup> make him like the bowstring who is now bent as the bow <sup>2</sup> I am utterly helpless in the grasp of poverty, O Thou, who rulest the affairs of men, rule mine I am solitary in the land of the angels, lonely in the glory of the world of might, <sup>3</sup> the verse of my knowledge 15 has not even a beginning but the excess of my yearning has no end

(ON BEING GLAD IN GOD MOST HIGH AND HUMBLING ONESELF  
BEFORE HIM

O Life of all the contented, who grantest the desires of the desirous the acts in me that are right Thou makest so —Thou kinder to me than I am to myself No bounds are set to Thy mercy, no interruption appears in Thy bounty Whatever Thou givest, give thy slave piety, 20 accept of him and set him near Thyself Gladden my heart with the thought of the holiness of religion, make fire of my human body of dust and wind <sup>4</sup> It is Thine to show mercy and to forgive, mine to stumble and to fall I am not wise,—receive me, though drunk, I 75 have slipped, take Thou my hand I know full well that Thou hidest me Thy screening of me has made me proud I know not what has been from all eternity condemned to rejection, I know not who will be called at the last I have no power to anger or to reconcile Thee, nor does my adulation advantage Thee My straying heart now seeks 5 return to Thee, my uncleanness is drenched by the pupil of my eye

not too careful reader I think therefore that the line in question was originally a marginal note in an early copy which has been transferred to the text

A second line also is inserted here It avails nothing to come forth for the purpose of protecting faith and country This has evidently no connection with the context and has probably been introduced from elsewhere by mistake though I cannot say where it may have come from B explains since His is the sole authority in this matter He gives to no head (or chief) any guarantee on account of having protected either religion or state

<sup>1</sup> 'Of yellow countenance like a quince' B There is a pun on the words 'quince' and 'heal' Him' refers to the writer

<sup>2</sup> i.e. make him straight again who is now bent with grief

<sup>3</sup> جبروت مملکت two of the five worlds or five planes of existence of the Sufis cf Gibb *op cit.* pp 55 56.

<sup>4</sup> i.e., "destroy it burn it in the fire of love" B



Show my straying heart a path, open a door before the pupil of my eye, that it <sup>1</sup> may not be proud before Thy works, that it <sup>2</sup> may have no fear before Thy might <sup>3</sup> O Thou who shepherdest this flock with Thy mercy,—but what speech is all this <sup>2</sup> they are all Thee <sup>4</sup>

10 Show Thou mercy on my soul and on my clay, that my soul's sorrow may be assuaged within me <sup>5</sup> Do Thou cherish me, for others are hard, <sup>6</sup> do Thou receive me, for others themselves are rent asunder

How can I be intimate with other than Thee <sup>7</sup> They are dead,—Thou art my sufficient Friend What is to me the bounty of Theeness and doubleness, so long as I believe that I am I, and Thou art Thou <sup>7</sup> What to me is all this smoke, in face of Thy fire? Since Thou

<sup>1</sup> i.e. the straying heart

<sup>2</sup> i.e. the pupil of the eye

<sup>3</sup> And so may not falter in the search B

<sup>4</sup> i.e. 'What is all this I have been saying about shepherd and sheep' All that is is Thee shepherd and sheep both ' B I am unable to translate the next line

<sup>5</sup> Or reading رَكَهَد for رَكَهَد ( may not be assuaged ) the meaning will be Bestow on me the grace of the search that I may ever have in me anxiety of heart and never let go out of my heart the thought of perfect excellence " B

<sup>6</sup> Reading رَفِيفٌ with B to rhyme with رَفِيفٌ, I reading رَفِيفٌ, explains as رَفِيفٌ وَرَفِيفٌ

<sup>7</sup> The bounty of Thee-ness and doubleness ' i.e. the blessings of this phenomenal existence of this existence apart from union with God of this present world. As long as I deem that aught remains of my phenomenal being which necessitates this 'Thee-ness' and doubleness and disunion and have not arrived at the stage of annihilation and union and essence-ship (عَسَافٌ), what have I to do with the bounty of Thee-ness and doubleness? Every favour

which comes under the form of duality (الدَّوَالِب) and want of concordance (which is a necessity of phenomenal existence) and which comes before the stage of annihilation is reached whether it be of this world or the next is to me a favour of Theeness and doubleness. And he who seeks essence-ship and union what shall he do with it? ' L (i.e. he is pressing on to something better) If there were any evidence for it I would however read كَذَلِكَ مِنْ عِنْدِ رَبِّي ' What are the bounties of a separate existence to me when I know that I am I and Thou art me also " i.e. when my union with God is complete.

art, let the existence of all else cease,<sup>1</sup> the world's existence consists 15  
in the wind of Thy favour, O Thou, injury from whom is better  
than the world's gain

I know not what sort of man he is, who in his folly can ever have  
sufficiency of Thee Can a man remain alive without Thy succour,  
or exist apart from Thy favour? How can he grieve who possesses  
Thee, or how can he prosper who is without Thee? That of which  
Thou saidst, Eat not, I have eaten, and what Thou forbade, that  
have I done, yet if I possess Thee, I am a coin of pure gold,<sup>2</sup> and with- 20  
out Thee, I am a mill wheel's groaning<sup>3</sup> I am in an agony<sup>4</sup> for fear  
of death, be Thou my life, that I die not<sup>5</sup> Why sendest Thou Thy  
word and sword to me? Alas for me, who am I apart from Thee?

If Thou receive me, O Thou dependent on no cause,<sup>6</sup> what matters 76  
the good or ill of a handful of dust? This is the dust's high honour,  
that its speech should be in praise of Thee,<sup>7</sup> Thy glory has taken away  
the dust's dishonour, has exalted its head even to the Throne Hadst  
Thou not given the word of permission, who, for that he is so far from  
Thee, could utter Thy name? Mankind would not have dared to 5  
praise Thee in their imperfect speech<sup>8</sup> What is to be found in our

<sup>1</sup> "Since Thou who art the permanent root art let everyone else whose  
existence is contingent perish for the perishing of the branch harms not the  
root L

<sup>2</sup> درس شش دانگ being the gold coin commonly called an  
ashrafi دانگ the sixth part of anything Hence a coin of six sixths i.e.  
of pure gold

<sup>3</sup> i.e. nothing

<sup>4</sup> رهبر, the pains of colic or dysentery

<sup>5</sup> B refers to Qur 10 64 *Are not verily, the friends of God those  
on whom there is no fear neither shall they be grieved?*

<sup>6</sup> ای رعلب پاک, cf p 28 l 14 *ایس علت پهر دات حدای*, 'God's essence  
is independent of cause'

<sup>7</sup> B apparently would take this as a rhetorical question with a negative  
implication "Shall the dust then have the honour of speaking Thy praise?"

<sup>8</sup> C's variant (یاں بودی) shows how the first hemistich is to be scanned.  
مجاز is the metaphoric, allegorical, symbolic, as opposed to the real and true,  
as in the saying 'The symbolic is a bridge to the Truth. Hence مجاز is used  
of this world as opposed to the world of reality and truth.

reason or our drunkenness <sup>2</sup> <sup>1</sup> for we are not, nor have we an existence

Though we be full of self, purify us from our sins, by some way of deliverance save me from destruction In presence of Thy decree, though I be wisdom's self, yet who am I that I should count as either good or evil? My evil becomes good when Thou acceptest it my good, evil when Thou refusest it <sup>2</sup>

- 10 Thou art all, O Lord, both my good and ill, <sup>4</sup> and, wonderful to say, no ill comes from Thee <sup>1</sup> <sup>4</sup> Only an evil doer commits evil Thou canst only be described as altogether good Thou wiltest good for Thy servants continually, but the servants themselves know naught of Thee Within this veil of passion and desire <sup>5</sup> our ignorance can only ask for pardon at the hands of Thy Omniscience If we have behaved like dogs in our duty, Thou hast found no tigerishness in us,—  
15 then pass over our offence <sup>6</sup> As we stand, awaiting the fulfilment of Thy promised kindness at the bountiful door of the Court of Thy generosity on Thy side all is abundance the falling short is in our works

#### ON HIS KINDNESS AND BOUNTY

- O Lord, the Enduring, the Holy, whose kingdom is not of touch or sense, by Thee we conquer, without Thee we fail in Thee we are  
20 content, apart from Thee unsatisfied Though none amongst us is of any avail, is not Thy kindness a sufficient messenger of promise? Thou hast given us our religion give us a sure belief in it though we have the faith give us yet more Checkmated on the chessboard of

<sup>1</sup> i.e. whether we praise Him with our understanding or whether with our want of it we are unable to do so fittingly B

<sup>2</sup> Reading *مكردي* for *مكردي* as B suggests to be possible Cf the reading in CH.

*سدا و سعاد و لعل و كندر* as an expression meaning simply all as *سدا و سعاد* etc L

<sup>4</sup> i.e. as I explains it the epithet of evil does not apply to Thee as when a painter portrays good and evil in his pictures the good and the evil are in the painting not properties of the painter

<sup>5</sup> i.e. being as we are in this imperfect world

<sup>6</sup> Tigers being slain and destroyed outright but dogs more mildly punished,

our passions as we are,<sup>1</sup> we thirst for the heavenly valley, none of us 77  
 can tell the good from ill,—give us what Thou knowest to be good  
 O Thou, desire of the desirous,<sup>2</sup> O Thou, the hope of those who hope,  
 O Thou who seest what is manifest, who knowest what is hidden,  
 Thou surely accomplishest my hope, all my hope is in Thy mercy,—  
 life and daily bread, all is of Thy bounty From the river<sup>3</sup> of the true 5  
 religion give to my thirsty heart a draught full of the light of the Truth

Not by wisdom and not by skill can I obtain other intercessor  
 with Thee than Thyself All that Thy decree has written for me is  
 well, it is not ill I can dispense with everything,—all that is, but  
 Thou art indispensable to me, receive me Thou<sup>4</sup> In the rose-tree of  
 the search the nightingale of love trills its song of "Thou art all"<sup>5</sup>  
 The falcon of my glory<sup>6</sup> flies up from the path of lowliness higher than 10  
 the sidra-tree He rules empires who presses on towards Thee  
 but whoso makes not for this door, wretched is he

Who shall give me speech<sup>7</sup> but Thou<sup>8</sup> Who shall save me from  
 myself but Thou<sup>9</sup> Thou buyest not<sup>10</sup> perfume and paint and deceit  
 save me from all this, O Thou who art all<sup>1</sup> Thou buyest weakness  
 and helplessness and feebleness, but not indolence and stupidity and  
 uncleanness Pain becomes ease at Thy court, silence is perfect 15  
 eloquence Kill everything<sup>11</sup> and, for it all, to be received by Thee  
 will be sufficient blood money To turn the reins of hope away from  
 Thee—what is that but the sign and mark of a fall<sup>12</sup> Thy vengeance

<sup>1</sup> i.e. in the theatre or battlefield where we wage war with our lower selves  
 we are helpless and overthrown

<sup>2</sup> اصل نگاران those who draw paint picture their desire who have  
 the figure of their desires in their heart B

<sup>3</sup> دونه *du* abundance Qur 108 1 *Fervently we have given thee abun-*  
*dance (al kaul ar)* The name also of a river in Paradise v Hughes Dict of  
 Islām and Sale *ad loc*

<sup>4</sup> ارباروس the incorporeal soul or love strong desire<sup>1</sup> B

<sup>5</sup> سحن which B interprets of the نفس الناطقة the reasonable soul

<sup>6</sup> i.e. acceptest not hast no use for

<sup>7</sup> رذی, رذی, resignation and acquiescence B

<sup>8</sup> All our desires and passions and follies and impurities B

<sup>9</sup> رذل according to B is used especially for the falling and slipping of saints  
 and prophets

takes shape in the soul of whoso seeks aught but to be beloved of Thy presence, O Guardian of the mysteries, save our inward nature from the impress which marks the wicked !

20

## ON TURNING TO GOD

O Creator of the world, who preservest the soul in beauty, O Thou who guidest the understanding to the path of true devotion, in the Paradise of the skies they are all raw youths, in Thy Paradise are  
78 those who drink of Hell <sup>1</sup> What are good and ill to me at Thy door <sup>2</sup> What is Heaven to me when Thou art there ? Who can show forth in this deceptive mirror <sup>3</sup> the import of the words " All-knowing " and " All powerful " <sup>4</sup>

When the heart's blood bores the liver, what is Hell, what a baker's live coal <sup>5</sup> Hell would become Heaven through fear of  
5 Him, how can clay become a brick without a mould <sup>6</sup> Those who

<sup>1</sup> B explains the Paradise of the skies as the Paradise of the temporal delights described by the theologians Thy Paradise is God Himself and His radiant face : c His approval of and kindness towards His servants the bestowal of blessings which cannot be imagined. This Paradise is what those seek who drink of Hell : c those who give their heads in the wādī of knowledge and search who in their search experience a hell of hardship, whose souls are as a thousand fire-temples with the flame and blaze of love of the True Beauty to them the other Paradise is nothing

<sup>2</sup> What have I to do with distinction of good and ill ? The Court of Glory is not concerned with that there is naught else there but Theo " B

<sup>3</sup> : c the world full of deceptions B

عرس نكنة علم و دندر, the explanation of the attributes of God by means of earthly teaching and the suitable particularization of the meanings of His names according to the special signification of each Hence because of this impossibility the variations and differences both verbal and of meaning which have arisen as to the interpretations of the names of God But such contradictions will disappear hereafter when we are united to Theo for there where Thou art none of these words ( نكنة ) exist nor does the question of their meanings sully that place ' B

<sup>5</sup> i.e. what difference is there between Hell and a baker's live coal ? " To those whose livers are burnt who are bored through by love, Hell with all its fire and flame is no more than a spark that is extinguished," B.

<sup>6</sup> " So too the life of the Knower becomes not perfect without the disposing power of the Master " B. The connection with the preceding hemistich is not, however, very clear

love Thee weep in their laughter because of Thee, those who know Thee laugh in their weeping because of Thee<sup>1</sup> They rest in Paradise who are in Thy fire,<sup>2</sup> but the most are contented apart from Thee with the maidens of the eyes<sup>3</sup> If Thou send me from Thy door to Hell, I will not go on foot but on my head,<sup>4</sup> but whoso opposes Thy decree, his soul shall hold up a mirror to him, because of his recklessness<sup>5</sup>

His standing and his occupation Thou givest to everyone, a friend is a snake,—a snake a friend if sent by Thee Though threatened with “*None will think himself secure*,” I cannot have enough of Thee, nor do I become bold because of “*Be not in despair*”<sup>6</sup> If Thou givest poison to my soul, I cannot mention anything bitterer than sugar” He only is secure from Thy craft who is mean and

<sup>1</sup> The first expression meaning to weep from joy the second ‘to laugh at bitterness’ they being patient under trial are sad at heart though outwardly smiling Or they weep sore at their own true state and laugh with joy at being accepted by God ‘B

<sup>2</sup> *حَدِيم*, also a name for Hell Those who are in the fire of trial and seeking are as it were reposing in Paradise for that fire is their souls’ peace and rest B

<sup>3</sup> The maids with modest glances with bright and large eyes of Qur 55 That is they are contented with the ‘Paradise of the skies’ and its delights as described in sensual language

<sup>4</sup> i.e. with absolute submission. If Thou send me from Thy door to Hell—if Thou so approve—I will make my head my foot and go for that Hell will not be Hell Thy decree will give me such delight that Hell will become Heaven ‘B

<sup>5</sup> *دل خود از عقلش عاف آورد*, i.e. “the delight of being accepted by God shall be reversed in his experience (as the image in a glass is reversed) that is his state shall become Hell and naught but Hell shall be the outcome” B Or taking *عاف* in the more usual meaning we might interpret “his soul makes his recklessness a cover for him” to harden him still further and make him more refractory

<sup>6</sup> The references are to Qur 7 96. “*But none will think himself secure from the craft of God except the people who perish*” and Qur 39 54. “*Be not in despair of the mercy of God verily God forgives sins all of them.*”

<sup>7</sup> i.e., the poison is so sweet that sugar by comparison is the bitterest thing possible. Or, ‘I can say nothing bitterer, no bitterer word than sugar,’ i.e., ‘it is sugar’ ‘L.

lowly, Thy peace and Thy craft appear alike,<sup>1</sup> but at Thy craft the wise man trembles. We must not think ourselves secure against Thy  
 15 craft, for neither obedience nor sin is of avail,<sup>2</sup> he only thinks himself secure, who knows not Thy craft in dealing with wickedness

### HE WHO TRUSTS IN HIS SUBMISSION SUFFERS A MANIFEST HURT

An old fox said to another "O master of wisdom and counsel and knowledge, make haste, take two hundred dirams, and convey our letter to these dogs." He said, "The pay is better than  
 20 a headache, but it is a heavy and perilous task, when my life has been spent in this venture, what use will your dirams be then?"

A feeling of security against Thy decree, O God, is, rightly understood, the essence of error, it made both 'Azāzīl and Bal'ām in famous<sup>3</sup>

<sup>1</sup> 'Thy peace and Thy craft are to outward appearance alike the craft consists in following up Thy servant with benefits and then seizing him in a way of which he is unaware. He is the wise man who can distinguish between Thy peace and Thy craft.' L

<sup>2</sup> "For often sin inasmuch as it is a cause of repentance and turning to God is by His mercy esteemed as equal to obedience and obedience because of the pride to which it gives rise, by His wrath as on the same level as sin and so since even sin is not without its advantage both sin and obedience are here mentioned together." L

<sup>3</sup> The fox would not have escaped injury, though obedient obedience is no guarantee against suffering. Or as B says — 'A confidence which arises from trusting in one's obedience is in the matter of God's decrees sinful for the divine decree is not restrained by obedience nor permitted by the commission of a fault. Hence Azāzīl with all his submission and Bal'ām with all his piety and dignity of priesthood were rejected at the Court of Majesty.' I cannot say in what the appositeness of these references consists. 'Azāzīl, as before is probably Iblīs who was expelled from heaven for refusing to worship Adam. Balaam is not mentioned in the Qur'ān but the Jalālam (v Hughes s v Balaam) say 'that he was a learned man among the Israelites who was requested by the Canaanites to curse Moses at the time when he was about to attack the Jabbārūn or 'giants' a tribe of Canaanites. Balaam at first refused to do so but at last yielded when valuable presents were made to him.'

Say, "Grind sleep under the foot of the horsemen of thy thought" for this is of Thy Court<sup>1</sup> When Thou strikest off the head of him in whom Self no long dwells, he rejoices in Thee, like a candle<sup>2</sup> If I have Thee, what care I for intellect, and honour, and gold<sup>3</sup> Thou art both world and faith, what care I for aught else<sup>4</sup> Do Thou give 5 me a heart, and then see Thou my valour, call me to be Thy fox, and see how like a tiger I shall be<sup>5</sup> If I fill my quiver with Thy arrows I grip Mount Qāf by loins and armpits<sup>6</sup> Thou art his Friend who is not knowledgeable,<sup>7</sup> Thou belongest to him who belongs not to Self No one who regards Self can see God he who looks at Self is not one of the faith, if thou art a man of the Path and of the true religion, cease for a time to contemplate thyself

O God, Omnipotent, Forgiving, drive not Thy servant from Thy 10 door, make me Thy captive, take away my indifference,<sup>8</sup> make me athirst for Thee,—give me not water<sup>9</sup> Why should I seek my soul in this or that<sup>10</sup> my pain itself leads me to Thee, my goal

<sup>1</sup> 'This i.e. the thought Sleep' is the sleep of indifference in the house of sorrows (دار المصائب), i.e. the world) The thought is the thought of Reality (خيال حقيقي) referring to those delights of thought which the knowers of God experience in thinking of His Essence B

<sup>2</sup> As a candle burns more brightly (here compared to rejoicing *hi* laughing) when its head is struck off i.e. when snuffed

<sup>3</sup> The fox being a weak animal so if I am one of Thy weak ones I shall be brave enough

<sup>4</sup> Mount Qāf being the mountain that in the popular view encircles the world It consists of eight circular mountain chains which "alternate with the seven seas the innermost Qāf being within the innermost of the seas which bears the name of the Encircling Ocean' (Bahr-i-mulūt) The breadth of each Qāf and of each sea is a five hundred years journey (Gibb, *op cit* p 38) For a reference to the Bahr-i-mulūt v. viii/ p 80 l. 3 The metaphor in the text is mixed, 'if I fill my quiver with Thy arrows' is equivalent to 'if I draw my strength from Thee

<sup>5</sup> "Who knows Thee, who has the knowledge of the Knowers the Sūfis the Saints,—not the knowledge of externals or the knowledge of the philosophers" B

<sup>6</sup> *hi* 'sleep

<sup>7</sup> "Give me a desire for Thee and increase that desire—do not quench it. Or 'water' may signify worldly honour and rank," B



Like an ass without headstall before its greens,<sup>1</sup> thou now beginnest to employ thy worthless life Thou idly wanderest from city to city, 15 seek thy ass on that road where thou hast lost it<sup>2</sup> If they have stolen thy ass from thee in 'Irāq, why art thou to be seen in Yazd and Rai ?

Till thou becomest perfect, there is a bridge for thee, when thou hast become perfect, what matters sea or bridge to thee<sup>3</sup> Let thy burden on this road be thine own right-doing and knowledge,<sup>4</sup> and

<sup>1</sup> i.e. idly ranging at large not in strenuous fashion

<sup>2</sup> L states that the word *ass* is a sort of peg ( *مناط* *معنى* ) often used in examples in grammar in the same way as 'Zaid' and 'Bakr' (words used independently of their meaning, and standing for whatever may be required) He proceeds 'Here it is equivalent to 'the strayed animal of the believer' for ' *Wisdom is the strayed animal of the believer* ' and this wisdom is the faith given to the prophets the righteous and the faithful This faith he lost in that other state of existence (or as B paraphrases L here that first state of existence

نشأة الأولى, the world of incorporeal beings عالم معنويات, the angel world) and seeks in this And the conventional believer (مقلد) or the unbeliever who has not lost the faith seeks for nothing and if in imitation he does seek since he does not know what it is like he will not recognise it when he finds it Hence the meaning of the text —Why dost thou wander in folly from city to city ? What thou hast lost in that state of existence comes not to thee in this world of plurality except having abandoned the plurality and appurtenances of this transient existence in perfect strenuousness thou turn thy face towards that other state of existence thy lost goal so mayest thou find the object that thou seekest And as is said in the next line if thou hast lost thy religion in that state of existence what seekest thou here ? Return thither *And God knows best what is right*

On this passage of Gibb *op cit* p 56 sq 'The human soul is a spirit and therefore by virtue of its own nature in reality a citizen of the Spirit World Its true home is there and thence for a certain season it descends into the Physical Plane where to enable it to act upon its surroundings it is clothed in a physical body So long as it is thus swathed in corporeity the soul ever consciously or unconsciously seeks to regain its proper world etc.'

<sup>3</sup> Till thou become altogether of God attainest to the degree of completeness in God when all contingent existences become parts or members of thee there is a bridge for thee, for thou hast many obstructions and hindrances in the path of thy journey But when thou art complete bridge and ocean are the same to thee and the obstructions great or small that stood in the way of thy arriving can no longer hinder thy union with God " L

<sup>4</sup> "The products of thy religion," B

trouble not thyself about any bridge Make not for the boat, for it is not safe, he who goes by boat knows nothing of the sea, it would be a strange sight to see a duck, however young and inexperienced, seeking for a boat<sup>1</sup> Though a duckling be born but 20 yesterday, it goes up to its breast in the water Be thou as a duck,—reign the stream, fear not the fordless sea's abyss the duckling swims in the midst of the sea of 'Umān, whence the ignorant boatman turns back O Lord, for the honour of Adam,<sup>2</sup> 80 confound these fools of the world<sup>3</sup>

If thou maintain thy foot in the path of the Eternal, thou wilt hold the sea in thy hand, the surface of the outer encircling ocean<sup>4</sup> is a bridge to the foot that speaks with the Eternal<sup>5</sup>

[OF HIS MERCY]<sup>6</sup>

Malice and rancour are far removed from His attributes for hate belongs to him who is under command It is not permissible 5

<sup>1</sup> Though the journeyer be young and new in his surroundings he must be like a duck in swimming in the spiritual ocean and a duck that sought for a boat i.e. in this case a traveller who on the path was in bondage to the customs and habits of this world would be a strange sight So the wayfarer must abandon these and swim on the sea of Truth without the help of the things of this world ' L

<sup>2</sup> With reference to whom it was said (in the Qur ān) *Verily I will place upon the earth a vicegerent* " B

<sup>3</sup> \ note on p 79 l 6 sup

<sup>4</sup> سعى قال imper of Ar —، که نا قدم بقا سب

speech ' The foot can cross unhindered over that sea without any bridge or possibly the ocean may be used of the sea of Truth Or سطح محیط may mean the highest heaven which encloses all (i.e. the ninth sphere, enclosing all the others v Gibb *op cit.* pp. 43 44) to the foot which speaks with God the encircling extent of the high throne of God (عرش) —but I cannot find that the عرش was identified with the ملك الإلهی is as a bridge beneath it, because of the foot's dignity and high honour," L.

<sup>5</sup> The texts entitle this Chapter 'Of blameworthy Qualities verily they are not among the Attributes of God Most High' or something closely resembling this But such a title is quite inapplicable to any but the first few lines, and I have felt obliged to omit it.

to speak of anger in respect of God, for God has no quality of anger,<sup>1</sup> anger and hatred are both due to constraint by superior force, and both qualities are far distant from God. Anger and passion and reconciliation and hatred and malice are not among the attributes of the one sole God, from God the Creator all is mercy, He is the Veiler<sup>2</sup> of His slaves, of His mercy He gives thee counsel, He draws thee to  
 10 Himself by the kindness of the noose<sup>3</sup> If thou comest not, He calls thee towards Himself. He offers thee Paradise in His kindness but because thou livest in this abode of sorrow thou of thy folly hast taken the road of flight. Thou art as a shell for the pearl of the belief in the Unity thou art a successor of the newly created Adam,<sup>4</sup> if thou lose that pearl of thy belief, in being dispossessed of it thou wilt be parted from thy substance, but if thou guard that pearl  
 15 thou shalt raise thy head beyond the seven and the four,<sup>5</sup> thou shalt reach eternal happiness, and no created thing shall harm thee, thou shalt be exalted in the present time, and upon the plain of eternity thou shalt be as a hawk, thy alighting place shall be the hand of kings, thy feet shall be freed from the depths of the mire.

#### OF HIM WHO FEEDS ME AND GIVES ME DRINK<sup>6</sup>

When they capture the hawk in the wilds, they secure it neck and 20 feet, they quickly cover up both its eyes and proceed to teach it to hunt. The hawk becomes accustomed and habituated to the strangers, 81 and shuts its eyes upon its old associates, it is content with little food and thinks no more of what it used to eat. The falconer then becomes its attendant, and allows it to look out of one corner of an eye, so that

<sup>1</sup> How then asks L, explain the passages of the Qur'ān where God is spoken of as hating? They refer to the just punishment of man not the rage of animal strength which is reprobated.

<sup>2</sup> i.e. of sin, etc.

<sup>3</sup> "By kindness which appears as a noose that is by kindness in the dress of anger," L.

<sup>4</sup> i.e., Adam as he was when first created, a perfect man.

<sup>5</sup> The seven planets, and the four elements, i.e., shalt enter another region than that of matter and planetary influences.

<sup>6</sup> A continuation of the former chapter in connection with the mention of the hawk in the last lines of it.

it may only see himself, and come to prefer him before all others From him it takes all its food and drink, and sleeps not for a moment apart from him Then he opens one of its eyes completely, and it looks 5 contentedly, not angrily, upon him, it abandons its former habits and disposition, and cares not to associate with any other And now it is fit for the assembly and the hand of kings, and with it they grace the chase Had it not suffered hardship it would still have been intractable, and would have flown out at everyone it saw

Others are heedless,—do thou be wise, and on this path keep thy tongue silent The condition laid on such an one is that he should 10 receive all food and drink from the Causer, not from the causes <sup>1</sup> Go, suffer hardship, if thou wouldst be cherished, and if not be content with the road to Hell None ever attained his object without enduring hardship till thou burn them what difference canst thou see between the willow and aloes wood <sup>2</sup>

OF THE MULTITUDE, THEY ARE LIKE CATTLE—NAY THEY ARE  
MORE ERRING <sup>3</sup>

On the colt that is full three years old the breaker puts the saddle and bridle he gives him a training in manners, and takes his restive- 15 ness out of him, he makes him obedient to the rein,—what is called a handy horse Then he is fit for kings to ride, and they deck him with gold and jewels

If that colt had not experienced these necessary hardships, he would have been of less use than an ass, only fit to carry millstones, and would have been perpetually in pain from his loads, bearing now 20 the Jew's baggage, now the Christian's in pain and sorrow and tribulation

The man who has never undergone hardship has not, so think the wise, received a full measure of blessing, he is Hell's food, is in terror, even in Hell he is no more than a stone,<sup>4</sup> his is the place of fear 82

<sup>1</sup> i.e. recognise all blessings as coming from the Causer of causes the First Cause God not from any of His secondary manifestations.

<sup>2</sup> Aloes wood when burnt giving out a fragrant smell.

<sup>3</sup> A reference to Qur 7 178 and 25 46, where these words occur The following passage on the training of the colt is a continuation of the same line of thought as the above on the training of the hawk

<sup>4</sup> i.e. an idol v note on next line

and dread, it is read in His incontrovertible book,<sup>1</sup> '*Whose fuel is men.*'<sup>2</sup>

Though thou canst neither purpose nor compass aught without Him, yet religion's task is not to be accomplished without thee, any more than without Him,<sup>3</sup> religion's task is not an easy business, God's religion is always a thing of heaviness<sup>4</sup> God's religion is a man's crown and diadem, does a crown befit a worthless man? Guard thy religion, so mayest thou attain thy kingdom,<sup>5</sup> otherwise, know that without religion thou art a man of naught. Tread the path of religion, for if thou do so, thou shalt not tremble like a branch in nakedness. Sweet is religion's path and God's decree 'leave the black mire, lift thy feet out of it

#### ON THE DESIRE FOR GOD<sup>6</sup>

Hereafter the desire for God,<sup>7</sup> existing in his heart and soul and reason and discernment,<sup>8</sup> becomes his horse<sup>9</sup> when this creation has

<sup>1</sup> در محکمات the Qur ān.

<sup>2</sup> Qur 2 22 *Then fear the fire whose fuel is men and stones (i.e. idols) prepared for misbelievers* ' There next follows a line in all the texts which runs 'From him exist unbelief and faith evil and good who sees in religion its outward form in the man only its skin The idea has been met with before but it does not fit in here

<sup>3</sup> 'Thou canst not fully perform the task of thy religion without exerting thyself, nor canst thou attempt or find strength for the task without His command and permission' B

<sup>4</sup> نارایی a substantive from نار groaning lamentation through نار used as an adjective not as B a fresh brilliance and active trading رونق دار و گرمی دار

<sup>5</sup> 'Thy religion—the religion of the knowers thy Kingdom,—the kingdom of everlasting life B

<sup>6</sup> This chapter occurs in different places in different copies the present is certainly an unsatisfactory place for it since the first word 'thereafter can hardly refer to the preceding chapter and there is a sudden change from the use of the second person to that of the third

<sup>7</sup> Here as also in the title and subsequently the word is simply شوق desire

<sup>8</sup> ذوق *lit* tasting trying probing also the distinction of truth and falsehood by the light of divine grace

<sup>9</sup> برای, the animal on which Muhammad took his night-journey to heaven *lit.*, the bright one 'After passing the various steps and stages of the journey

become a prison to him, his soul seeks freedom, a fire is kindled within him, which burns up soul and reason and religion <sup>1</sup>

So long as he seeks for love with self in view, there waits for him the crucible of renunciation, whoso has newly undertaken the way of love, his renunciation is the key of the gate. Desire, when it is joined to its mistress, is gladness, but he who seeks mistress is far from God. The legion of thy pleasures will cast thee into the fire, the following 15 out of thy desire for God will keep thee safe as a virgin of Paradise.

Then when the soul sets forth from the gate, the old heart becomes new thereat, his form escapes from the bonds of nature, the heart gives back its charge to the spirit <sup>2</sup>. From earth to God's throne comes forth a mighty shout by reason of his soul's progress, the dust raised by the wind of his desire and pain turns woman into man if it but pass by her <sup>3</sup>. All that would cause him trouble in his way quits the path 20 before him, before him the mountains in fear become coloured wool for his socks, the fire in him destroys the glory of the sea for the sake of his upward ascent. When he is roused to leave himself <sup>4</sup> they throw 83 down the stars before him when his eye sees the brightness of the Path.

desire (for God) becomes the horse by whose help it is possible to reach the sought for goal but not by a corporeal Bur'q but by heart and soul and understanding and discernment. L. Omitting with HIB the و between *عقل* and *دور* in the second hemistich the meaning would be his joy ( *دور* ) is of the heart and soul and understanding i.e. not sensual joys *دور* thus would have the same meaning as in l 15 inf.

<sup>1</sup> The natural soul ( *هال طبعي* ) worldly reason and the religion of externals so that nothing remains of the soul's grief or gladness of reason's right conduct or wrong of religion's rule or bond. B

<sup>2</sup> صورت از بند طبع نار و عدل و دعب روح نار و عدل what صورت exactly means I do not know. B referring to the traveller or to the soul says that 'it escapes from this unreal form ( *صورت حيايى* ) and these tyrannical

mandates ( *مرومات فرعية* ), the necessities of human nature and comes forth from its bodily habitation. The heart's charge I suppose to be life, or the faculty or capacity or capability of life on earth the Spirit to be the Spirit of God *روح الله* though B continuing the note in a very unenlightening manner speaks of 'the day of *al'astu birabbikum*' the day of the original covenant between God and man \ Qur 7 172.

<sup>3</sup> i.e. as B explains, an imperfect being into a perfect.

<sup>4</sup> "When he is separated from his own existence" B

the sun seems dark to him by its side There is no evil or good in that world, no earth or sun or stars, but whoso walks not in love's street, nor in his heart seeks love, for him is made a different heaven, him they seat upon a different earth

Because of the labour of his search Gabriel unceasingly bathes his face in the water of life Understanding is bewildered by his soul's shout, devils become firewood for the lightning of his horse's hoofs, to pursue the path his pained heart<sup>1</sup> would burn mankind with fire of sighs None of the contented<sup>2</sup> can know the secret of his sigh, 10 none pious with earthly piety<sup>3</sup> can ever find his footprints When his horse's hoof scatters the dust, Gabriel makes of it a life-giving fragrance,<sup>4</sup> as he makes towards the world of annihilation the wind cries 'Halt a moment',<sup>5</sup> Mustafā<sup>6</sup> standing by his path in benevolence calls out 'O Lord, keep him safe'<sup>7</sup> Because of his high dignity God suspends the scales of justice from his heart, the friend of God<sup>8</sup> sprinkles water in his path, Gabriel's self cracks the whip<sup>9</sup>

#### 15 ON HIS DECREE AND ORDINANCE<sup>10</sup> AND HIS CREATIVE POWER<sup>11</sup>

All that comes forth in the world is by decree, and what the prophet

<sup>1</sup> مالک درد او, the owner of his pain, which B explains as his heart

<sup>2</sup> i.e. none who is not eager anxious

حسود lit. jealous high minded also in Persian a holy man I accept B's explanation محو ظاهر, i.e., one holy according to the religion of externals.

<sup>4</sup> حدوت being sweet smelling herbs laid on the dead Here apparently the herbs are to have the power of restoring life

<sup>5</sup> i.e., the wind is unable to come up with him in his rapid transit

<sup>6</sup> A name of Muhammad lit. 'the chosen.'

<sup>7</sup> i.e., as I take it his position is so elevated that God uses his heart as a point from which to suspend the scales of His justice

<sup>8</sup> A title of Abraham.

<sup>9</sup> To spur him on as he runs or مفرقة may be a drumstick' and so 'Gabriel beats the drum' The ending of the chapter is very abrupt another indication that it is misplaced here and is probably continued elsewhere, though where, I have not discovered.

<sup>10</sup> مصادر, "the decree existing in the Divine mind from All eternity, and the execution and declaration of the decree at the appointed time" Stein

<sup>11</sup> The first line of the chapter in the texts should evidently go elsewhere but where, I have, as in other such cases not been able to determine. It runs,

speaks is also by decree, <sup>1</sup> infidelity and faith, good and evil, old and new,—all is referable to Him, whatso exists, is under the command of the Almighty, all things work in accordance with the decree All are in subjection,—His Omnipotence the subduer, His creative Power appears high above all All is subject to His Omnipotence, dependent 20 on His mercy, all were preceded in time by His eternal Omniscience The man of the people, or he of the philosophers, he who is under command, or who is of the learned,—all must return to His Presence whoso possesses power, it is of His favour His causes have displaced 84 Reason from her position, <sup>2</sup> His methods of deriving one thing from another have cut off the soul's feet -

Through the instrumentality of thy reason He has given to thy petitioning both the commands of religion and the understanding that belongs to this present life *عمل دني* being the equivalent of *عمل ممكنى* Or *عمل* in the first heinisch not having the izāfat and the address being to God not to man 'I have given to our petitioning through the instrumentality of the Universal Reason (*عمل كل = فعل*) both the commands L

<sup>1</sup> *امر*, God's decree may be interpreted as equivalent to *عالم امر* the world of command (( the world of incorporeal beings the angel world the world of meanings ( *عالم معاني* ) So whatso springs up in this world of mankind originates in the world of meanings and what the prophet utters also originates there I As to the various worlds or planes of existence I may refer to Gibb *op cit* pp 55-56 As he says the accounts we have of them are confused and differ more or less in the different authorities Here in L s note the world of fixed prototypes (world of meanings —the true meanings which underlie names and the outward show of things) the world of might and the angel world (world of similitudes) are treated as one —the *Ālam-i-malakūt* opposed to the *Ālam-i-mulk* the five worlds being reduced, as often to two The idea of the text is that which Gibb expresses thus (p 56) — The world of similitudes is so called because in it exist, ready to be materialized the forms which are to be actualized on the Physical Plane The number of these which are so actualized at any given time is in proportion to the whole 'as a little ring in the midst of a vast desert ''

<sup>2</sup> "In the world of causes, the Causeur of causes has no set causes in action that Reason has been removed from her place Or His causes have made an old rag ( *نعل* ) of Reason ' i.e Reason is as an old rag powerless to comprehend them " B

<sup>3</sup> *استش*, *ist* used of tracing an individual's descent the meaning of the sentence is that the soul is unable to follow His methods of working



The soul's relation to the world of life <sup>1</sup> is like a blind man and a pearl of 'Ummān <sup>2</sup> One showed a pearl to a blind man, the greedy fool asked him, 'How much wilt thou give for this pearl?' <sup>3</sup> He said, 'A round cake and two fishes, for no one can discern ruby or pearl,—why be angry?—except by the pearl of the eye. So, since God has not given me this pearl, <sup>4</sup> do thou take away that other pearl, and talk no more folly. If thou dost not wish to be laughed at by the ass, take thy pearl to one who is skilled in pearls, as soon as he puts the sole of his foot upon the oyster, his art knows well its value' <sup>5</sup> Under standing is a tent before His gate, the soul a soldier in His army. <sup>6</sup> 10 the soul from fear of being rejected by Him sweeps not the dust of His Court except by permission all in place and time are His property, from the *Be* of His decree to the wicket of '*It was*'. His decree has commanded the service of His Court to all intelligences in the words '*Obey God*', from the vegetative to the reasonable soul <sup>7</sup> all like slaves are seeking Him

<sup>1</sup> i.e. the world of eternal Truth B. The present section is omitted by CH and perhaps does not belong here. It may however be considered as a parenthesis exemplifying the preceding lines—that the soul is incapable of understanding heavenly matters.

<sup>2</sup> i.e. he is unable to comprehend the value of it Ummān (the same as Umān previously) the sea of Oman famous for its pearl fisheries.

<sup>3</sup> B takes ربي as equivalent to رمي and hence the hemistich as spoken in ironical praise—'Well done thou dissolute libertine' also ميخروهي as how much dost thou want for the pearl which would be the natural interpretation. I cannot however bring out the sense of the story otherwise than by supposing ميخروهي داد = ميخروهي داد how much wilt thou give?'

<sup>4</sup> i.e. of the eye

<sup>5</sup> i.e., in diving, when he lights on one at the bottom of the sea he immediately knows its value B

<sup>6</sup> عقل the Primal Intelligence, pure thought the first emanation of the First Cause and حل the First or Universal Soul an emanation from the psychic aspect of the foregoing v. Gibb, *op cit* p. 42 مائه بان a tent also an umbrella. B prefers an umbrella-holder' i.e. "not one who possesses the secrets of the Truth so the soul a soldier is not a familiar companion of His glory"

<sup>7</sup> i.e. His decree and all intermediate causes, down to the material objects of this present creation.

<sup>8</sup> گوينده, in the text is the equivalent of the philosophical نباتيه, گوينده of طابع Cf Gibb, *op cit* p. 48 'There are three degrees of soul the Soul Vegetable' (Nefs-i-Nebátive), the Soul Sensible *hi* 'Soul Animal'—

Well thou knowest that on the plain of eternity without beginning works the hand of the creative power of God, the Great and Glorious God's decree has caused power in every sphere to become pregnant 15 with act,<sup>1</sup> so that when the way of the membranes is opened, there comes forth that wherewith they were pregnant<sup>2</sup> How shall Existence rebel against Him, to whom non Existence is obedient? One word of command awakened the Universe,<sup>3</sup> all things came together into the circle<sup>4</sup>

The soul that obeys the command, and commands, the intelligence that understands the Qur'ān and gives us our faith, wisdom, and 20 life, and abstract form<sup>5</sup>—know that all proceed from the decree, and the decree from God When the sun's light falls upon the water, the quiet water is stirred into activity,<sup>6</sup> the sun's reflection from the water falls upon the wall and paints the ceiling with beauty, know 85 that that too, that second reflection, of the water on the wall is a reflection of the sun

(Nefs-i Haywanīya) and the 'Soul Reasonable' (Nefs-i Nātiqa) The first which corresponds to what we should call the vital principle is shared in common by plants brutes and man its functions are growth nourishment and reproduction The second which represents the principle of sensation or perception is confined to brutes and man its functions are sensation and voluntary movement The third the principle of reason belongs to man alone

<sup>1</sup> Power قوت i.e. the latent possibility of action it is by God's decree that matter possessing the latent possibility shows forth its proper activity

<sup>2</sup> The metaphor of the embryo and the foetal membranes enclosing it

<sup>3</sup> i.e. the word *kun* 'Be' spoken by God at the creation

<sup>4</sup> The circle of contingent existences which the omnipotence of His knowledge circumscribed in eternity without beginning around the whole Universe B

<sup>5</sup> Abstract or absolute form corresponds to 'corporeal form' *شکل* *جسمانی*, v n on p 85 l. 14 The first two of the expressions in the text I take to refer to the human soul which only by obedience is fitted for rank and command in the spiritual world and the human reason respectively 'wisdom' and 'life' may refer as L appears to think, to the Universal Reason and Universal Soul

<sup>6</sup> The reflecting of the sun's light being conceived of as due to the active operation of the water

<sup>7</sup> *آنها را عکس آفتاب شمار* *آن دوم عکس آب بر دیوار* L considering that *آنها* and *آنها* may refer to different things would relate *آنها* to *آنها* lines previously which being one of the names of God is a manifestation of His Essence *آفتاب* would then be the sun of Truth, of Real Existence ( )

He has caused all things to return to Himself, for none can escape from Him. All things are, yet all are far from All, thou hast read in the Qur'an "*All things return*"<sup>1</sup> From Him are evil and good, power and might,<sup>2</sup> "*the sentence is not changed*" is His decree<sup>3</sup> His decree changes not man can only stand in wonder before it<sup>4</sup>

(حقيقي), and امر آں دوم, the decree, the origin of understanding and soul and life and abstract form. The meaning would then be 'Know that the Truth as a name of God is a reflection of the sun of True Being and the decree is the reflection of the water on the wall'. But the comparison seems to be between God the decree and all created things, on the one hand and the sun the reflection in the water and the light on the wall on the other.

<sup>1</sup> Qur 42 13 *Shall not all things return unto God?* All in the first hemistich of this line is alternately 'all created things' and 'God' who is all. All creation though it possesses contingent existence is far from God and must return to Him or, all things are contingencies of true Existence and only externally have an (independent) existence but from the All all multiplicity and plurality is far distant for all springs from Unity and to Unity must return, as is said in the second hemistich L

<sup>2</sup> "If بیک be read without the 1:āfat the meaning is that the bringing into being of bad and good which is here credited to God is (by) His power and might i.e. His power and might are the origin (مصدر) of both good and bad deeds not that the bad and good which are referable to His servants are of Him but that He gives the strength and power to perform them. This is in accordance with the beliefs of the Mu'tazila. If we read بیک with the 1:āfat (from Him are the evil and the good wrought by strength and power) then it means that the bad and good we do is of God for our power and strength is of him'. I who thus appears somewhat ineffectually to distinguish between the being of God (ارو) and the having an ultimate source (مصدر) in God. For the sect of the Mu'tazila \ Sale, Prel Disc Sect \ III Hughes Dict of Islam s \ and especially Browne's Literary History of Persia, vol 1, pp 281—289. The tenets held by them which more particularly bear on the present subject are that God is not the author of evil but of good only and that man is a free agent.

<sup>3</sup> Qur 50 28 *The sentence is not changed with me nor am I unjust to my servants*

<sup>4</sup> On this L remarks — The first statement requires explanation for in appearance many changes take place such as the abrogation of various religions the change of qibla etc. The explanation is that His decree which is fixed in His eternal Omniscience and of which these changes are the result is not susceptible of change or we may say that every change which happens is again according to His decree and the changes in His commands take place by the decree of none other than Himself. Which explanation is very fitting for (Qur 2 100) *Whatever verses we cancel or cause thee to forget we bring a better or*

He is all powerful to do whatso He shall desire , whatso He wills, He does, for His is the dominion He who, invested with His authority, is in His secrets, and he whom He compels to be His slave,—all are subjected or exalted according to His decree Mankind heed not the good or evil , as to whatso has been, and whatso shall be, that only can they do which He commands All that the Master 10 has written and set forth, the boy in school cannot but read , if from His records He has written out a certain alphabet, he cannot turn his head away from it Whether thou existest or not is naught to the workings of God in the path of His might and power all is God's work,—happy is he who knows it

Reason became the pen,<sup>1</sup> the soul the paper , matter received form, and body was transformed into individual shapes <sup>2</sup> To Love 15 He said, 'Fear none but me', to Reason, 'Know thyself' Reason is

*us like* so that in truth there has been no change except in mercy something better was given in exchange and so mankind can but wonder at the absence of change in the decree of the Essential and at the changes in the phenomenal  
( عدم بغير امر حقيقي و تعیرات محاري )

<sup>1</sup> The author's text has suffered very severely in this portion and the preceding chapters (from the one I have called Of His mercy ) have needed a very large amount of rearrangement in order to exhibit even as much consecutiveness of thought as is displayed in the above translation There remains over the present passage which does not seem to me to fall into place in any of these The passage which follows this was similarly left over from an earlier chapter ( On Laud and Praise )

<sup>2</sup> 'Reason is the Universal Reason soul is the reasonable soul نفس باطنة

B Reason is the active agent the soul the passive object Reason cause: the effect the soul is what it acts on. Matter it makes susceptible of receiving bodily form and body ( جسم ) which is compounded of matter and form it makes susceptible of receiving various outlines L Cf Gibb *op cit.* p 45 Within the hollow of the Sphere of the Moon lies the elemental world The basis of this is no longer ether but Matter' (Heyula) [in the text *māya* ] and immanent in 'Matter' is Form' (Súrat), without which its actualized existence is impossible. Form is in two degrees 'Corporeal Form' (Súret-i Jamiye) and

'Specific Form' (Súret-i Nev iye). Matter in combination with the first of these produces Body in the Abstract' (Jiam-i Mutlaq) and this in combination with the second produces the Individual Body

ever Love's vassal Love's point of honour lies in scorning life <sup>1</sup> To Love He said, 'Do thou rule as king', to human nature <sup>2</sup> He said, 'Live thou in thy household, in sorrow make the elements thy food, and afterwards take in thy hand the water of life' So that when the reasonable soul <sup>3</sup> has made of it <sup>4</sup> her riches, and expends it in the 20 path of the Holy Spirit, that Holy Spirit rejoices in the soul, and the soul becomes pure as the Primal Reason <sup>5</sup> This is the soul's progress from life's beginning to its end <sup>6</sup>

<sup>1</sup> That is, perhaps in acting in contradiction to Reason.

<sup>2</sup> عِلّ : e., apparently used as the equivalent of the preceding عِلّ  
H writes عِلّ

نفس ناطقه : e., بطى

<sup>4</sup> : e.e. the water of life

<sup>5</sup> عِلّ كَلّ The passage is the occasion of a long commentary by L and, following him B 'After the acquisition of eternal life and the characters of perfection and the employment (ناراحتی - expending) of these in the path of the Holy Spirit (either Gabriel or more literally the Spirit of God روح الله), the Holy Spirit dilates (نار شود), : e. becomes expanded and rejoiced because of the soul which has come to possess the characters of perfection. Or by the holy spirit (روح قدسی) may be meant that partial (حرزى) soul which is in relation to the human body then the interpretation will be that when this sanctified spirit returns (نار شو, the same words in a different sense as those previously translated rejoices) to the Soul : e. in this explanation the Universal Soul then the reasonable soul (: e. that sanctified spirit) becomes pure and stainless and free from taint like Reason (عِلّ or عِلّ كَلّ the Universal Reason) Another reading is

روح قدسی نفس نار شد نفس چوں عِلّ بر کنار شد

'the Holy Spirit becomes the soul's friend soul and reason alike have then reached the end.' "

<sup>6</sup> From its beginning as the partial soul to its end in the Universal Reason (B paraphrases L as usual but here substitutes Universal Soul) the road and path is thus : e. as has been related in the preceding verses. Or 'life's beginning' may be the material reason (عقل مادی), which is a property of the reasonable soul (لواحوال نفس ناطقه است), and life's end the Real Truth which is above acquired understanding (بالا تر از عقل المستفاد است) L

In view of thy religion to fly from poetry is better,—to shatter 86  
thy verse as thou wouldst an idol,<sup>1</sup> for religion and poetry, though at  
present they are on an equality, are utterly foreign to each other.<sup>2</sup>  
The things that are permitted to us, are forbidden to one who is  
ignorant of both of these,<sup>3</sup> he appreciates the difference between  
prohibition and permission who looks on ease in the light of a  
wound.<sup>4</sup>

<sup>1</sup> The words religion and poetry occurring in this and the next few  
lines differ only in the order of their letters (*shar' shi'r*) so also the words for  
verse and idol resemble each other (*bait but*)

<sup>2</sup> In reality they are utterly foreign for religion is extolled and poetry  
according to '*The poets—those follow them who go astray* (Qur 26 224) is  
condemned although in this age they are on an equality &c the foundations  
of religion are destroyed by the corruption of the times and religion like poetry  
has lost its basis and support. If however when he says they are now on the  
same level he is referring to his own poetry full of truth and the knowledge of  
God then the idea is one of praise not blame. L. B adds the saying "*Poets  
are the disciples of the Merciful*"

&c religion and poetry. Whatso is permitted to us &c to the people  
who have only an exoteric knowledge of religion ( *اعمال ظاهر شرع* ), is unlawful  
for one who is far removed from this and that &c worldly concerns. For '*The  
good deeds of the pious are the evil deeds of those who are brought near to God*' and  
true it is that those things which the people of externals regard as right for them  
selves are forbidden to the perfected. L. I give this note because of I s author  
ity. I think however that us refers to the adepts and that consequently  
the meaning is the exact opposite of this v note on next line.

<sup>4</sup> &c counts worldly gain and ease as an injury and a wound those who  
are at peace in the path of religion and truth what have they to do with these  
things? I. The idea of this line is what the author appears to have been lead  
ing up to—that only the man who regards earthly things as an encumbrance  
can judge of what is allowable or improper introducing the idea by reminding  
us that poetry is condemned by a strict religion he follows up the idea further in  
the succeeding line then he asserts that he himself being above these restric-  
tions may write poetry while others on a lower plane are debarred therefrom  
and ends with the general assertion of the present line.

The passage concludes with a line. Kindness towards thine enemy is wisdom  
for heaven lays up for thee thy good or evil fame which occurring in this  
place will serve again to illustrate the extraordinary confusion into which the  
text has fallen.

- 5 To REMEMBER THE WORDS OF THE ALL-KNOWING LORD RENDERS  
EASY THE ACCOMPLISHMENT OF THE AIM GOD MOST HIGH HAS  
SAID, SAY, IF MEN AND Jinns CONSPIRED TO BRING THE LIKE  
OF THIS QUR'ĀN, THEY COULD NOT BRING ITS LIKE, NOT  
THOUGH THEY HELPED EACH OTHER <sup>1</sup> AND SAID THE PROPHET  
(ON WHOM BE MERCY AND PEACE), THE QUR'ĀN IS RICHES,  
THERE IS NO POVERTY IF IT BE GIVEN, AND THERE IS NO  
10 RICHES BESIDE IT AND HE SAID (PEACE BE UPON HIM), THE  
QUR'ĀN IS A MEDICINE FOR EVERY DISEASE EXCEPT DEATH <sup>2</sup>

By reason of its beauty and its pleasantness the discourse of the Qur'ān has no concern with clang of voice or travail of the letter, how shall phenomenal existence weigh its true nature,<sup>3</sup> or written characters contain its discourse? Thought is bewildered before its outward  
15 shape,<sup>4</sup> understanding stupefied before the secret of its sūras, full of meaning and beautiful are its words and sūras, ravishing and enchanting is its outward form From it earth's produce<sup>5</sup> and the sons of the angel-world have ever drawn their strength and nurture, in the loosing of perplexities its hidden meaning is souls' repose and hearts' ease The Qur'ān is balm for the wounded heart, and medicine for the pain of the sore at heart<sup>6</sup> Do thou, if thou art not a parrot nor a donkey  
20 nor an ass, surely hold the word of God to be the root of the faith,

<sup>1</sup> This is quoted from Qur 17 90

<sup>2</sup> It must remain doubtful how much if any of the above long title is original. The remainder of the book is concerned with the Qur'ān

<sup>3</sup> For معب in this sense cf p 2 l 12 p 45 l 9 For حدوث of حدث with the same meaning of 'phenomenal existence' in p 4 l 2 p 58 l 5

<sup>4</sup> i.e. the words in which it is clothed 'It is the task of thought (وهم) to comprehend the partial meanings connected with things perceived by the senses. The author asserts that notwithstanding the outward forms in which the Qur'ān is presented are sensible things thought is unable to comprehend even the partial truths thus manifested' L

<sup>5</sup> دابة ملك, Adam and Adam's children B

<sup>6</sup> Referring to Qur 10 58 "O ye folk / there has come to you a warning from your Lord and a balm for what is in your breasts and a guidance and a mercy to believers" and Qur 17 84 "And we will send down of the Qur'ān that which is a healing and a mercy to the believers"

and the cornerstone of piety, a mine of rubies, a treasure of spiritual meaning It is the canon of the wisdom of the wise, the standard of the practice of the learned, to praise it is joy to the soul, to look on it is solace to the mind Its verses are healing to the soul of the pious, its banner <sup>1</sup> is pain and grief to the evil-doer, it has thrown the Universal Reason into affliction, has made the Universal Soul sit down in widowhood <sup>2</sup> Reason and Soul but hold men back from its true essence, <sup>3</sup> the eloquent are impotent to rival its manner <sup>4</sup>

### ON THE GLORY OF THE QUR'ĀN

5

Glorious it is, though concealing its glory, and a guide, though under the veil of coquetry <sup>5</sup> Its discourse is bright and strong, its argument clear and apt, its words are a casket for the pearl of life,

<sup>1</sup> "Its threatening and terrors and comminations," B

<sup>2</sup> "The Primal Reason which comprehends everything in its completeness is thrown into perplexity at the difficulty of finding out the secrets of the Qur'ān and since Reason is the active and effective agent and Soul the thing acted on the latter has hence the feminine character and it is very fitting that she should be supposed to be sitting in grief by reason of the affliction that has befallen Reason who is thus as if dead" L

<sup>3</sup> "Since Reason and Soul cannot themselves arrive at its true essence they hold others back too" so L who is however doubtful as to the explanation, adding "*And God knows best if this is right*"

<sup>4</sup> The Qur'ān has always by orthodox Muslims been held to be inimitable in style and many passages of the Qur'ān itself such as the one incorporated in the title of the present section are adduced in support of this view Cf also Qur 11 16 where Muhammad challenges his opponents to bring ten sūras and 2 21 and 10 39 where he challenges them to bring one sūra like it Cf also on this subject Hughes Dict of Islam s v Quran sects. IX and XI, Sale Prelim Disc sect. III Palmer s Introd. p lxxvi and especially Noldeke Gesch d Qorans pp 43 44

<sup>5</sup> Notwithstanding that by the various letters and characters which adorn the outward aspect of God's word its majesty is withdrawn behind a veil it is still in spite of this concealment glorious and mighty, and venerable and notwithstanding that it has drawn over its beautiful countenance a hundred screens, of verses and chapters and hidden its world illuming splendour beneath the veil of coquetry, still with all this cloaking it is a guide on our path unapproached by any other" B



its precepts a tower over the water wheel of the faith,<sup>1</sup> to the Knowers it is love's garden, to the soul the highest heaven

- 10 O thou to whom, by reason of thy heedlessness and sin, in reading the Qur'ān there comes upon thy tongue no sweetness from its words, into thy heart no yearning from their comprehension,—by its exceeding majesty and authority the Qur'ān, with argument and proof, is in its inner meaning the light of the high road of Islām, in its outward significance the guardian of the tenets of the multitude, life's sweetness to the wise, to the heedless but a recitation on the  
15 tongue,—phrases upon their tongue whose sweetness they cannot taste, while careless of their spirit and design

There is an eye which sees the spirit of the Qur'ān, and an eye which sees the letter,<sup>2</sup>—for this the bodily eye, for that the eye of the soul, the body, through the ear, carries away the melody of its words the soul, by its perceptive power feeds on the delights of its spirit For strangers the curtains of majesty are drawn together in darkness before its loveliness,<sup>3</sup> the curtain and the chamberlain know  
20 not aught of the king—he knows who is possessed of sight<sup>4</sup> but how can the curtain know aught of him?

The revolutions of the azure vault have brought no weakening of its power, no dimming of its lustre, its syntax and form, pronunciation and nunation, prevail from earth to Pleiades

- 88 Now hast thou in thy daily provision tasted the nut's first husk the first skin is rough and harsh the second is like the moon's

<sup>1</sup> The words of the Qur'ān vivify and preserve the soul of the believer and similarly its precepts both positive and negative, are an ornament to the wheel of the faith for unless a wheel have a tower its results and workings and act and effect are not evidenced in the world in the way designed and so it is with the precepts of the Qur'ān without which the faith possesses not the necessary appliances for success ' B

<sup>2</sup> Not our usual antithesis of spirit and letter the letter is the actual letter of the written page

<sup>3</sup> مشک, musk' is also blackness and 'ink' hence as B says "In the blackness of the ink of its lines the Qur'ān has drawn before its countenance the curtains of majesty and power but the secret of that majesty exists like a lovely mistress beneath the veil

<sup>4</sup> The eye of whose mind passes on without check till it reaches the exalted level of the Throne " B

slough,<sup>1</sup> the third is silk, pale and fine, and fourth is the succulent cool kernel, the fifth degree is thy abode, where the prophets' law becomes thy threshold. Seeing then thou mayest delight thy soul with the fifth, 5 why halt at the first? Thou hast seen of the Qur'ān but its veil,—hast seen its letters, which do but hide it, it does not reveal its countenance to the unworthy,—him only the letters confront. If it had seen thee to be worthy, it would have rent this subtle veil and shown its face to thee, and there thy soul might have found rest, for it heals 10 the wounded heart, and medicines the disappointed soul,<sup>2</sup> the body tastes the flavour of the dregs that it may live, the soul knows the taste of the oil.<sup>3</sup>

What can sense see, but that the outward form is good? What there is within, wisdom knows. Thou recitest the form of its sūras, and its true nature thou knowest not, but know, that to him who truly reads the Qur'ān, the feast it gives comes not short of the guest-house of Paradise. It has made the letter its veil, because it is to be 15 concealed from alien eyes, material existence knows naught of its inmost soul,—know, its body is one thing, its soul a thing apart, from its outward form thou seest but so much as do the common men from the appearance of a king.<sup>4</sup>

Why deemest thou that the words are the Qur'ān? What crude discourse is thine concerning it? Though the letter is its bed fellow, it knows it not, no more than the figures on the bath,<sup>5</sup> nor do 20

<sup>1</sup> چوں رماة سلج — being a serpent's slough and also the last day of the moon the thin crescent being like the slough a serpent leaves behind

<sup>2</sup> Cf. Qur. 10: 58 *O ye folk! there has come to you a balm for what is in your breasts* and 17: 84 *And we will send down of the Qur'ān that which is a healing and a mercy to the believers*

<sup>3</sup> Possibly the first hemistich refers to the use of charms etc. as e.g. by writing a verse of the Qur'ān on paper, and then washing off the ink with water which is used as a medicinal draught. This however is merely the employment of the dregs the superjacent pure oil is food for the soul alone

<sup>4</sup> اهل صورت = اهل ظاهر (opp. to اهل باطن) ordinary people who live by sense. The appearance of a king is his bodily form which holds a cloak over his true nature "B

<sup>5</sup> i.e. no more than the carved or painted figures on the warm bath (گرمخانه) know anything of the bather inside

the sleepers and the outpurses<sup>1</sup> see, like those who watch,<sup>2</sup> the spirit of the Qur'ān

### OF THE RECITATION OF THE SECRET OF THE QUR'ĀN

Tongue cannot tell the secret of the Qur'ān, for His intimates<sup>3</sup> 89 keep it concealed, the Qur'ān indeed knows its own secret,—hear it from itself, for itself knows it. Except by the soul's eye none knows the measurer of words from the true reader of the Qur'ān,—I will not take upon myself to say that thou truly knowest the Qur'ān though thou be 'Uthmān<sup>4</sup>

The world is like the summer's heat, its people like drunkards 5 therein, all wandering in the desert of indifference, death the shepherd men his flock, and in this waste of desire<sup>5</sup> and wretchedness the hot sand shows as running water<sup>6</sup>. The Qur'ān is as the cool water of Euphrates, whilst thou art like a thirsty sinner on the plain of the Judgment. The letter and Qur'ān<sup>7</sup> hold thou as cup and water, drink the water, gaze not on the vessel<sup>8</sup>. Because it is summer, thy 10 home seems to thee a mine of enmity, because the water is cold, the vessel of turquoise, thou usest not to fast<sup>9</sup>. To the pure heart suffering will tell in a cry of anguish the secret of the pure Qur'ān, how can Reason discover its interpretation? But a delight in it finds out its inmost secret.

<sup>1</sup> i.e. 'the people of the world lost in lust and desire' B

<sup>2</sup> i.e. 'the saintly and pure prophets and those who know God' B

<sup>3</sup> Or (B) **محرمان** = Muhammad God's confidant or intimate friend (plural of respect)

<sup>4</sup> The third caliph, who caused the second and final recension of the Qur'ān to be made

<sup>5</sup> "The inclination of the soul towards the pursuits of the world" B

<sup>6</sup> i.e. their sufferings are increased by the deceit of the mirage

<sup>7</sup> i.e., the spirit of the Qur'ān.

<sup>8</sup> 'Explore the secret of the Qur'ān be not in bondage to the letter, but turn thy soul's eye to the discovery of the secret' B

<sup>9</sup> Referring to the lettering and illumination of the Qur'ān B (On the various colours of ink used in the punctuation of MSS of the Qur'ān the use of gold for illumination etc v Noldeke *Gesch. d. Qorans* pp 307, 310-13, 319-22, etc.)

Though the written characters are not of the word, the scent of Yūsuf is in his garment, the fair Yūsuf was cast away in Egypt, but the scent reached Ya'qūb in Canaan. The letter of the Qur'ān is to its sense as thy clothes to thy life, the letter may be uttered by the tongue, its soul can be read but by the soul. The letter is as the shell, the true Qur'ān the pearl, the heart of the free-born desires not the shell. Though its words are fair and finely traced, though the mountain becomes as carded wool before them,<sup>1</sup> make music of them in thy heart like Moses, not outwardly like the treble of the pipes. When the soul recites the Qur'ān it enjoys a luscious morsel, whoso hears it, mends his ragged robe.<sup>2</sup> The words, the voice, the letters of the verses, are as three stalks<sup>3</sup> in bowls of vegetables. Though the husk is not fair nor sweet, still it guards the kernel, but through thy impurity the mystery becomes a song, the word of God a tune through thy folly.

Whilst thou art in this tomb appointed for us this residence contrived for us, in this world full of objects of pursuit, this abode of deceit, look with thy earthly sight upon the willow, and with thy soul upon the ḡubā-tree<sup>4</sup> read with thy tongue the letter, and the sense with thy soul.

Sacrifice to honour the Qur'ān, thy reason before its discourse,<sup>5</sup> reason is no guide to its mysteries, reason is impotent here. Thou art now shameless, deceitful, thou art not worthy to have the curtain of the mystery drawn aside. thou knowest naught of its secret, hast

<sup>1</sup> Referring to Qur 59 21 'Had we sent down this Qur'ān upon a mountain thou wouldst have seen it humbling itself splitting asunder from the fear of God!' B

<sup>2</sup> لقمه چرب کند, *lit* 'smears the mouthful with oil. When the Qur'ān is read from the heart the soul is strengthened and whoso listens to it with his soul puts a patch on his beggar's robe' B

<sup>3</sup> چوبک, *s.c.* comparatively innutritious morsels.

<sup>4</sup> A tree of Paradise. "Though with thy bodily sight thou lookest on the willow with thy seeing eye make for the ḡubā-tree the willow is plain to be seen, like the letter of the Qur'ān the ḡuba is inwards like its soul and sense" B

<sup>5</sup> لظن *lit* pronunciation *s.c.* 'its import which comes to light in reading and chanting it' B

not yet arrived at 'Arafāt<sup>1</sup> So long as thou desirest pleasure and cherishest desire, play as a child,—thou art not man enough for this

- 10 But when wisdom has conquered the world of desire, pure goodness succeeds to evil, the devil of passion flies to Hell and Sulaimān regains his ring,<sup>2</sup> the Qur'ān's secret routs the demon,—what wonder if he flies in terror from the Qur'ān?

Wait, for when the day of true religion dawns the night of thought and fancy<sup>3</sup> and sense flies away. When the veiled ones of 15 the unseen world see that thou art stainless they will lead thee into the invisible abode and reveal to thee their faces and disclosing to thee the secret of the Qur'ān, they will withdraw the veil of letters. The earthly will have a reward of earth, the pure shall see purity. An understanding of the Qur'ān dwells not in the brain where pride starts up the ass is dumb as a mere stone, and lends not his ear to the secret of 20 God's word,—turns away from hearing the Qur'ān and pays no heed to the sūra's secret but if the mind be disciplined of God it shall discover in the sūra the secret of the Qur'ān

#### IN THE RECITAL OF THE MIRACLE WROUGHT BY THE QUR'ĀN

- 91 O thou who hast got into thy palm but the ocean's foam and of thy possessions hast made the semblance of an array thou hast not laid hold of the pearl's true substance for that thou art occupied only concerning the shell, withhold thy hand from these lack lustre shells and bring up the bright pearl from the ocean depths. The pearl without its shell is cherished in the heart the shell without its pearl is clay

<sup>1</sup> **مَرَف** *lu* place of standing = Mt. Arafāt which is the place where the pilgrims stay on the ninth day of the pilgrimage and recite the midday and afternoon prayers and hear the khutbah or sermon (Hughes Diet of Islam)

<sup>2</sup> Referring to the story of the demon 'akīr who stole Solomon's seal ring he flew away and threw the ring into the sea where it was swallowed by a fish, which was afterwards caught and brought to Solomon the ring being found inside it

<sup>3</sup> **وهم وخیال**, the operation of the mind which is fallible opposed to true knowledge

to be thrown aside, <sup>1</sup> the pearl's value comes not from the shell,—the 5  
arrow's value comes from its hitting the mark <sup>2</sup>

He who knows of his own sight the pebbles of the sea-bottom <sup>3</sup>  
will not mistake sheep's dung for pearls of the sea <sup>4</sup> while he who stands  
aside on this stream's shore <sup>5</sup> can lay no claim to its shining pearls

The lines of the Qur'ān are like unto faith a shore <sup>6</sup> for it gives  
ease to heart and soul, its bounty and its might are as the encircling  
sea <sup>7</sup> around the soul's world its depths are full of pearls and jewels, 10  
its shores abound in aloes-wood and ambergris knowledge of first  
and last is scattered from it for benefit of soul and body both

Be pure, that the hidden meanings may appear to thee from out  
the cage of the letters for till a man come forth from his impurity how  
can the Qur'ān come forth from its letters <sup>8</sup> As long as thou art veiled  
inside thy Self <sup>9</sup> what difference to thee or to thy understanding,

مراگانه او دل باشد ای عزیز و محفوظ ایما صدف بی گهریرون گل — So B —  
ای برای انداختن گل است مراد خوار و بی قدر

<sup>2</sup> The mark is complete attainment of the secrets of the Qur'ān and  
the arrow the desire of the rightly inclined mind towards the essence of those  
secrets B

<sup>3</sup> i.e. as I take it the diver who has seen the pebbles at the bottom of the  
sea. In B the words *فهر* and *فعر* are marked by overlining as if the meaning  
were He who can distinguish at sight *هر* from *فعر* the words having  
some resemblance in form

<sup>4</sup> Both being small round bodies the implication being the converse  
statement that the mysteries of the Qur'ān are not to be discriminated by the  
inexperienced

<sup>5</sup> The stream being the Qur'ān

<sup>6</sup> If thou wishest to travel on the sea without help from coast or shore  
thou canst not so till thou reverencest the written lines of the Qur'ān thou wilt  
not obtain the jewel of true religion B This however does not explain the  
connection of the second hemistich and I think *ایمان* is to be taken in a less  
restricted sense as trust confidence the written words of the Qur'ān are  
as the shores by which one approaches a feeling of trustfulness and security  
or the Qur'ān itself gives ease to heart and soul

<sup>7</sup> v note on p 79 l 6

<sup>8</sup> Or reading with ALB *نفس* for *نفسی* inside thine outward form  
— *نفس الیمت*, the form of self B One who is enveloped in a veil has no  
power of distinguishing objects.

15 is there between evil and good ? In the letter of the Qur'ān is no healing for thy soul,—the goat grows not fat on the goatherd's call, nor soon nor late the water of his dream satisfies the thirsty one in his helplessness Thou, who art in thralldom to pen and ink,<sup>1</sup> canst not distinguish between face and veil, in the world of the Word at least,<sup>2</sup> the word's outward characters<sup>3</sup> are not esteemed to be its life

When thou settest foot in that country<sup>4</sup> He will teach thee the 20 alphabet of sincerity, and when thou shalt recite the alphabet of the faith thou shalt know sun and Pleiades for thy father and ancestors,<sup>5</sup> such is the way of the loyal followers, and such too is the alphabet of the lovers

Dark is the veil on the face of day, the verse of its conceits is 92 very subtle<sup>6</sup> If thou wouldst have a treasure for thy soul and heart, recite with heart and soul a verse from it, that in it thou mayest find the jewel of the truth, the essential basis of thy faith<sup>7</sup> that thou mayest find the casket of the incomparable pearl, and know the pure gold from the silver,<sup>8</sup> that glorious as the sun and moon there may appear to thee from behind the dark screen its own beautiful face, like a bride who comes forth lovely and joyous from out her gauzy veil

1 Plural 'inks' in the text perhaps with reference to the various colours of inks used for the orthographical marks etc v note *ant* p 89, l 10

2 *هنا* of *ant* p 24 l 14 p 25 l 12

3 *lit* colour and smell

4 i.e. the world of the Word just alluded to

5 i.e. thou art of such lofty descent Also a play on words ( *اب و حد* — *ابحد* )

6 The 'veil on the face of day' is night which brings forth day—day being the inner meanings of the Qur'ān and night the ink written letters The 'verse' is the words of the Qur'ān and their arrangement and style by means of which it conceals so many quips and conceits ( *بذلة و نكتة* ), and in virtue of which it is so subtle, demanding such keenness of understanding B

7 'Essential basis,' *كيميا* of p 62, l 3

8 All the texts here insert a line "What are the caskets? the divine secrets. What is in them? the spiritual mystery" which I think is a gloss, since it interrupts the sequence of lines beginning with *U*, speaks of 'caskets' in the plural, and practically identifies the casket and the pearl it contains.

## OF THE GUIDANCE OF THE QUR'ĀN

It is the guide, and the lovers the travellers, it is a rope, and the heedless sit in the pit Thy soul has its home at the pit's bottom, the Qur'ān's light is a rope let down to it, rise and seize the rope, so thou mayest haply find salvation, else thou art lost in the pit's depth,— 10 flood and storm<sup>1</sup> will destroy thee Like Yūsuf thou art brought by Satan into the pit, be thy wisdom the glad tidings,<sup>2</sup> thy rope the Qur'ān, if thou desirest to be as Yūsuf, and to enjoy high place, take hold of it and come forth from the well

The wise use the rope to obtain the water of life, but thou makest ready thy rope to dance on it for daily bread<sup>3</sup> No one learns two letters 15 of the Qur'ān in a thousand centuries with such an eye as thine, the understanding's arm turns about as does a wheel, body and soul are captives of thy passions<sup>4</sup> If thou desirest throne and crown and honour, why sittest thou for ever at the well's bottom? Thy Yūsuf<sup>5</sup> is helpless in the well, thy heart reciting the sūra 'safah',<sup>6</sup> make of sorrow a rope of thy sighs a bucket, and draw up thy Yūsuf from the well

ON THE GREATNESS OF THE QUR'ĀN,—VERILY IT CONSISTS 20  
NOT IN ITS DIVISION INTO 'TENS' AND 'FIVES'

To attract a handful of boys thou hast made its honour to consist in the 'tens,' and 'fives',<sup>7</sup> thou hast abrogated the authority of every

<sup>1</sup> Thy lusts and passions B

<sup>2</sup> بُشْرَى a word used in the traditions for the publication of Islām'  
(Hughes Dict sv)

<sup>3</sup> i.e. reading and intoning it in public

<sup>4</sup> دَل = نفس إمارة, B

<sup>5</sup> Thy heart, dead within the curtain of heedlessness'' B

<sup>6</sup> Lit. foolishness The reference is to Qur 2 12 And when it is said to them Believe as other men believe, they say 'Shall we believe as fools believe?' Are they not themselves the fools? and yet they do not know'

<sup>7</sup> The title varies in the various MSS none is particularly applicable the one here given was perhaps a gloss suggested by the first line

<sup>8</sup> i.e., sets of ten or of five verses Such divisions were made according to B for two purposes, embellishment, and for convenience of instruction to mark the end of a lesson On the manner of marking these cf Noldeke Gesch.



verse which abrogates another,<sup>1</sup> art still unlearned in its doctrines ,  
 93 the intricate passages seem to thee plain, while in its plain teachings  
 thou hast no faith,<sup>2</sup> thou hast abandoned the light of the Qur'an,  
 and for the sake of the multitude hast made its outward form the tool  
 of thy hypocrisy for a measure of barley and two plates of chaff Now  
 thou intonest its cadences, now recitest its stories , sometimes thou  
 5 makest of it a weapon for strife , sometimes in thy irreverence throwest  
 it into disorder <sup>3</sup> sometimes esteemest it a prodigy , now thou inter-  
 pretest it according to thine own conjecture and again determinest  
 to the contrary of that now in thy fancy thou takest the conclusion  
 of its passages for the beginning now absurdly turnest its meaning  
 inside out again thou expoundest it by thine own opinion, and ex-  
 plainest it according to thine own knowledge amongst the thirty  
 caskets of the Qur'an <sup>4</sup> thou wanderest not except with railing

10 Sometimes thou sayest to a foolish friend perhaps a lazy cloth  
 weaver, If I write thee a charm, keep it clean, O youth, and soil it  
 not , but there must be a sacrifice in the morning —the blood of a  
 black bird is required ' All this deceit for a diram or two a supper  
 or a breakfast for thy belly'

Thou hast wasted thy life in folly , what can I say ' begone, and  
 15 shame to thee ' Thou creepst into some mosque or other in thy  
 appetite,<sup>5</sup> thy throat full of wind like a pipe or a bell shame on thy

d Qorans p 324 who remarks (not ad loc ) that it is to be regretted that the  
 later Muslims have again abandoned this method of verse-enumeration which so  
 greatly facilitates the quotation and identification of passages

<sup>1</sup> On the doctrine of abrogation see for example Hughes Diet s v Qur ān  
 sect viii Some passages of the Qur ān are contradictory and are often  
 made the subject of attack but it is part of the theological belief of the Muslim  
 doctors that certain passages of the Qur ān are *mansūkh* or abrogated by verses  
 revealed afterwards entitled *nāsikh* This was the doctrine taught by Muhammad  
 in the *Sīratu l-Baqarah* (ii) 105 *Whatever verses we (i.e. God) cancel or*  
*cause thee to forget we bring a better or its like* A list of abrogated and abro-  
 gating verses follows acknowledged by all commentators to be such

<sup>2</sup> مَعُول, in the sense of the infinitive *L i e* = *عماد*

<sup>3</sup> In disputing over it as it lies in thy hands thou often seizest it violently,  
 and idiotically opening and shutting it thou continually dishonourest it " B

<sup>4</sup> *Sīpāra*, one of the thirty parts into which the Qur ān is divided

<sup>5</sup> To gain a few coins by reading the Qur ān B

religion and thy faith for this appetite ' May either wisdom be thy portion, or death ' Shame on thee for such a nature, such accomplishments and science,—they bring thee no esteem '

ON THE ALLEGATIONS BROUGHT FORWARD BY THE  
WORD OF GOD

Wait till the Qur'ān shall make complaint of thee before God on the judgment day, and shall say, How much falsehood has this deceitful 20 one, whom Thou trustedst, <sup>1</sup> drawn forth from Thy truth '—shall say O God, thou knowest both the manifest and the hidden, night and day he recited me loudly, and rendered not justice to a single word of me Neither in grammar nor meaning, nor pure pronunciation did 94 I ever receive in the muhrāb <sup>2</sup> my due from him with honesty He has a good voice when he intones, and his robe of mourning is a pretty blue but however he boasted his claims in respect of me, he knew not the depth of my meaning for beyond talk and clamour this crowd are unable to utter a word He never pushed forwards his horse towards 5 my private grounds, <sup>3</sup>—could not distinguish my face from my veil when he entered my street he showed in his discussions <sup>4</sup> no worth but only worthlessness He surrendered not his mind and soul to my words, but forced me in the direction of his own decision and desire now he wounded me with the sword of his lusts and again he fettered me in the snare of his passions now he brought me to his drinking parties, and again sang me as a song, sometimes he would recite me 10 by way of profanity making a noise like an ass in his shamelessness now he would break through the frigidity of my words with his amorousness, as a gunlet through wood <sup>5</sup> now like a professional story teller with his cadences he would scatter my words abroad to the stroke

1 B points مَصْدُقٌ but nevertheless explains as اِمَّا بِنَاطِلٍ

2 The niche in the wall of the mosque where the imām stands to lead the service

5 'The knowledge of the mysteries and hidden secrets of the Qur ān B

۴ cannot be referred to the Qur'ān itself it is equivalent to conjectural explanations and contested interpretations made according to private judgment, B

5 I suppose by reading sensual meanings into the words.

of his plectrum <sup>1</sup> O deviser of schemes !<sup>2</sup> I ask for a just decision on the day of judgment against such an affliction !

For the sake of blandishment in this transitory abode,—sometimes  
15 in the crowded street and sometimes at time of prayer, sometimes by thy words and sometimes by thy voice,—thou shinest but to attract admiration The words that have been polluted by thee, though they be wise, yet are they folly, for though the breeze is pleasant and delightful, yet if it pass over ordure it is not so Has not God by His command plainly denied His Qur'ān to the impure ?

### ON THE SWEETNESS OF THE QUR'ĀN

20 How shalt thou taste the flavour and delight of the Qur'ān, since thou chantest it without comprehension ?<sup>3</sup> Come forth through the door of the body into the landscape of the soul, come and view the garden of the Qur'ān, that all things may appear before thy soul,—  
95 what has been, what is, and what shall be, the world's dry and moist,<sup>4</sup> within and without, whatsoever has been created by ' *Be, and it was,*' the decrees ordained by Him,—all will be made plain to thee through it God's attributes shall obey thee, and shall truly recount their narrations before thee

When the hearer hears God's word, the utterance of it causes him  
5 to tremble <sup>5</sup> Till thou see with the eye of purity, how canst thou recite the sūra *Iklās*?<sup>6</sup>—a sūra like a cypress of Ghâtfar,<sup>7</sup> its rhythm like the violets of Tabaristān <sup>8</sup> The Qur'ān's loftiness and sublimity, if thou

<sup>1</sup> رخمه چوبکی باشد که ساردها بدین ساز نوارد B Q

<sup>2</sup> Addressed to the person the Qur ān has been arraigning

B , حان ندون بمعنی نرویدن

<sup>4</sup> B refers to Qur 6 59 ' *And there falls not a leaf save that He knows it nor a grass in the darkness of the earth nor aught that is moist, nor aught that is dry save that is in this perspicuous book* ' "

<sup>5</sup> Lit. the utterance of it seizes the hair on his body صوی بر ایدام گرفتن B اورو ایدادن و عاخر شدن درکار

<sup>6</sup> Lit. clearing oneself of belief in any but one God (Palmer) It is Sūra 112 one of the shortest in the Qur ān and one which is held in high esteem — ' *Say He is God alone ! God the Eternal ! He begets not and is not begotten ! Nor is there like unto Him anyone !* ' "

<sup>7</sup> A town in Māwarā'n nahr (Turkestan) also a quarter of Samarqand

<sup>8</sup> The region on the south shore of the Caspian Sea.

ask thy preceptor, are as the throne and seat of God,<sup>1</sup> its letters are the wings of the Spirit, the curtain of the Light, its diacritical points black moles on the cheeks of the virgins of Paradise. Regard thou 10 in this wise its outward form, that so thou mayest understand the secret of its sūras, that it may place an *alif* in thy mind, and put *bā* and *tā* underneath thy feet,<sup>2</sup> and, for the sake of life and wisdom, may dispose of thy fair Yūsuf<sup>3</sup> for eighteen worthless pieces,<sup>4</sup>—for in the street of the love of Unity and true wisdom beauty<sup>5</sup> is valued no higher than this

The crucible of desire shall try him,<sup>6</sup> and afterwards he shall be made like gold of the mine, yet again is the crucible prepared, that 15 in it all fraud and deceit may be melted out, then when the pure metal becomes soft, it is polished and made an ornament for its possessor's crown. The diadem and crown of every lord of rectitude and faith are such as this.<sup>7</sup>

#### ON THE HEARING OF THE QUR'ĀN

When the pious reader<sup>8</sup> has set the book with reverence upon his lap, and has recited '*Let no one touch it*'<sup>9</sup> over both his hands, for a 20

<sup>1</sup> A line occurs here which is apparently corrupt: it contains grammatical allusions and puns. Similarly the words 'loftiness' and 'sublimity' in the preceding line are capable of a double interpretation. **فَاثَا** being the use of the vowel *fatha* in grammatical inflections and **فَع** the use of *jamma*

<sup>2</sup> *Alif* being the symbol of the Unity *bā* and *tā* the next two letters of the alphabet together giving *but* an idol

<sup>3</sup> 'What thou lovest of the fragrance and charm of this transitory world  
L But of p 92 l 18 where the meaning is thy worldly self which here also seems more suitable

<sup>4</sup> Qur 12 20 *And they sold him for a mean price,—drachma counted out—and they parted with him cheaply* ' According to the commentators for 20 or 22 dirhems and those not of full weight neither (Sale *ad loc*)

<sup>5</sup> According to the Qur'ān and Muslim tradition Joseph was very beautiful

<sup>6</sup> i.e. thy Yūsuf

<sup>7</sup> The annotations of L and B are not helpful. A double trial in the furnace is apparently pictured: the first to ascertain if there is any gold in man's nature, does not complete the purification: the second removes all the dross (fraud and deceit), and leaves only the pure gold

<sup>8</sup> The professional reader of the Qur'ān

<sup>9</sup> Referring to Qur 56 78 "*Let none touch it but the purified*. Since the Qur'ān and the preserved tablet have both been mentioned in the verse

- single copper he gives forth a lusty cry, like a turtledove for a grain of corn<sup>1</sup> Hear God's word from God Himself, for the labour of the reader is only a veil The Knower hears the word from the
- 96 Truth,<sup>2</sup> the force of his desire denies him sleep The feelings may be captive to the professional reciter, but Love has its songster in the heart itself Set a mole in thy inmost heart and not upon thy cheek<sup>3</sup> for it is thy thoughts are the true index of thy state The Qur'ān tells its secret to the discerning thought, turn and twist and pause<sup>4</sup> are only matters of the voice, and whatso are matters of voice and written character and sound reside outside the gate
- 5 If there were any meaning in its song, a nightingale would not be sold for two coppers seek for the essence of the matter in the meaning not in the written words —thou wilt find no scent in a picture of ambergins The time of waiting<sup>5</sup> in this transitory world deem but colour to the eye, and sound to the ear but the session of the Soul is a place where hearing is not and song is silence there How shall
- 10 Love deem worthy notice a sweet that can be tasted<sup>6</sup> Make not thy soul glad with song, for song brings no memories but of heaviness

The friend who becomes thy friend at the bridge, take him not away from the water with thee,<sup>6</sup> either drown him in thy hatred, or put him under ground and then rest happy, but in Love, to bear the burden of its commands whether good or whether evil is wisdom<sup>7</sup> Give to the flames the gifts of the material world—in thy smiling

immediately preceding interpretations differ according as to which of these it is supposed to refer to If to the preserved tablet then none are to know what is in it except the pure beings the angels if to the Qur'ān none are to touch it except those technically in a state of purification

1 دانگ may be pronounced *dānak* or *dūng*—a small grain of corn, or a small copper coin one-sixth of a diram

2 i.e. God

3 i.e. be beautiful of soul rather than in body

4 Subtleties and intricacies in the ways of reading the Qur'ān (مرويات), B  
(, وحوه فرای

5 عَدَّتْ the time a divorced or widowed woman must wait before re-marriage to see if she is pregnant by her former husband

6 لوب دور داشتن حلاصی بخشیدن

7 The difference between the earthly and the heavenly friendship

heart place instead of smiles a cry of lamentation, and when one of 15  
smiling heart gives forth a plaint, seize him by the foot and drag him  
off to Hell <sup>1</sup>

Knowest thou not, thou monster, that all those devils of thy  
lower nature, by using a hundred tricks and frauds and deceits, will  
break forth within thee, till thy reason and sense desert thee? O  
thou, who in this desert of injustice readest 'prosperity' for 'a  
whirlpool,' shame on thee! <sup>2</sup> The path of religion consists not in  
works and words, not in syntax and accident and metaphor, these 20  
kinds of things are far from God's word,—the contents of the Qur'ān  
are like scattered pearls O Musalmāns, it may be the Qur'ān will  
one day depart again skywards for though now its name is with us, its  
laws and commands are obeyed among us no longer

The wise man listens to the Qur'ān with his soul, and abandons 27  
the letter and the outward elegance, his soul takes its delight in it,  
and sets to work afresh on all its duties <sup>3</sup> Know that to the eager  
disciple music and beating time are like poverty to a lover, <sup>4</sup> the state  
of ecstasy that comes of skill and fraud <sup>5</sup> is like the drowning cry of  
Pharaoh his cry was useless to him as he drowned,—the fire of his  
reconciliation <sup>6</sup> gave forth no smoke

On the path the condition of pursuing which is the devotion of  
one's life foolish shouting is asinine and shameless whoso gives  
forth three shouts in the assembly, know that he does it in his anxiety  
for two coppers but the sigh of the disciple who has gained Love is like  
a serpent sleeping upon a treasure, <sup>7</sup> if the serpent raises himself upon

<sup>1</sup> i.e. as being an impostor since those who rejoice in the world and its  
delights cannot belong to the spiritually minded

<sup>2</sup> i.e. 'canst thou not see the true desolation of the land?'

B interprets of the occupations of its former state interrupted by its  
descent into this world and now renewed

<sup>3</sup> i.e. a hindrance to the accomplishment of his object

<sup>4</sup> i.e. the state which some are able to attain almost at will by the help of  
music and beating time

<sup>5</sup> i.e. attempted reconciliation Cf the story in Qur 10 90 sqq Pharaoh  
cried *I believe that there is no God but He in whom the children of Israel believed  
and I am of those who are resigned*

<sup>6</sup> نوى from نوى in the sense of polluted impudent obscene'

<sup>7</sup> i.e. is the guardian of his spiritual experiences the treasure being 'the  
treasure of spiritual secrets kept in the heart B

10 the treasure, the pearl in his mouth darts forth fire <sup>1</sup> What is the darwish's laughter <sup>2</sup>—folly, and what the crackling of a lamp <sup>3</sup>—water <sup>3</sup> When water is mixed with the oil, the light, depending on the purity of the oil, is affected, when the oil begins to burn, the foreign moisture announces itself Thy sighing is mere self adornment, thy proper path is to observe God's law —thy path is a polished mirror but thy sighs veil it over <sup>3</sup>

15 THE COMPARISON OF THE CREATION OF ADAM AND OF JESUS  
SON OF MARY (ON BOTH OF WHOM BE PEACE <sup>4</sup>) <sup>4</sup>

Adam's father in this world was the same breath which begot the son of Mary <sup>5</sup> that which became his body was of the nature of humanity, and that which became his soul was of the fragrance of that breath Whoso has in him that breath is an Adam and whoso has it not, is an effigy belonging to this world only When Adam received that breath from the power of God his soul became conscious, 20 and hastening towards the Universal Soul he asked, "What canst thou tell me of this breath?" Soul replied, My cup and robe are empty my robe and cup hold naught of it —this precious gift has been given freely "

Wheresoever thou wilt incline, let it be in accordance with this 98 breath, incline not towards thyself in opposition to it, and soar above the snares of earth, gaining the abode of Godhead, viewing the confines of the spirit-land, like Jesus, with the eye of thy divinity

Claim no distinction for thyself in thy village, for thou art only distinguished in that to be naught is better than such distinction

<sup>1</sup> Comparison intended with a sigh

<sup>2</sup> As the crackling noise made by a lamp denotes watered oil so by the noise of laughter a falsely professing spiritual man is exposed

Contrasting, the sighs of the falsely professing with those of the true Lover the former only serve to obscure the path as breathing on glass obscures its brightness

<sup>4</sup> Cf Qur 3 52 *Verily the likeness of Jesus with God is as the likeness of Adam He created him from earth then He said to him BE and he was*

<sup>5</sup> The commentators refer to Qur 4 168 *The Messiah Jesus the son of Mary is but the apostle of God and His Word which He cast into Mary and a spirit from Him believe then in God and His apostles and say not Three Have done ' it were better for you God is only one God celebrated be His praise that He*

Like a dot on the die used as a tool of the game thou thinkest thyself to be something, but that something is naught, thou art indeed a unit, but like the dots on the dice hast a name merely for purposes of counting

Fortunate is he who has effaced himself from the world,<sup>1</sup> none seeks him nor seeks he anyone. Whoso is caught in the bonds of this world, is a gainer if he escape from its forces, for this world is the source of pain and sorrow, and the wise man calls it the house of lodging. Since in the light of reason and clear sight two flights at the proper time are as good as three victories,<sup>2</sup> so thou, O full of excellencies, art a fool, if at this river thou stayest on the bridge or in the cave.<sup>3</sup>

Let the guide of thy bodily and of thy spiritual life be for this world wisdom, for the other thy faith. fortunate is he whose guide is wisdom, for both worlds are his submissive servants. When the fruition of desire is attained, the go-between's talk becomes a heaviness, though she sets the business going, yet when the closet is reached she is only a bore to thee.<sup>4</sup>

#### TO COMMEMORATE THE PROPHETS IS BETTER THAN SIFAKING OF FOOLS<sup>5</sup> 15

The prophets were the upright ones of the faith, who showed to the people the path of rectitude. the self opinionated were bewildered

<sup>1</sup> I.e. washed off or erased the picture of himself (i.e. from the tablet of existence. I.)

<sup>2</sup> I. quotes. A timely flight the head on the shoulders is better than to be a hero with head laid low.

<sup>3</sup> Bulhār is Bulgaria and Bulhārī a Bulgarian. The name is explained to mean 'a place abounding in caves' (*bū l ghūr*) hence the reference to the cave in the next hemistich.

<sup>4</sup> i.e. if thou stayest in such a place of danger. That is it is better to abandon the world than to struggle with it.

<sup>5</sup> That is to say, all guides are dispensed with when the goal is reached.

<sup>6</sup> The title differs in the various copies. B continues, "*And concerning the days of the intermission in the time of ignorance (i.e. between Jesus and Muhammad when no prophets appeared) and the raising up of prophets and apostles the mercy of God be upon them all they are intercessors for us, peace be upon them.* Perhaps the original title was simply *In commemoration of the prophets*."



when they disappeared in the sunset of annihilation <sup>1</sup> The darkness of the night of polytheism drew close its curtains infidelity placed kisses on the lips of idolatry one bore a cross in his hand as it were  
 20 a rose-branch, another like a waterhily worshipped the sun <sup>2</sup> one worshipped idols continually, and another had no aims whatever, this one in his senseless folly deeming evil from the devil, good from God ` some strewers of dust eaters of fire —others beaters of the  
 99 water calmers of the wind here one scouring all sense out of his brain, as it were done by wine,—there another dashing the turban from his head as if it were carried off by the gale this one calling an image his god, and that one like the priest of an idol temple wrecking all religion, one practising magic, another astrology —one living in hope, another in fear all were leading unlovely lives all were blind of  
 5 understanding

The masses were suppliants to an impostor in the faith—the magnates occupying the high places of religion the religion of the Truth concealed its face, and everyone published a false faith, false doctrine and polytheism began to fly abroad and every kind of heresy reared its head Here one in bondage to the teachings of folly there another satisfied with an empty deception their ears listening to the devil's promptings of desire, their ravings displaying the devil's  
 10 guidance Folly and slander and idle chatter appeared wisdom alike to the crowd and to the wise the great were the slaves of their lusts and pleasures, the populace of their jests and follies the knowledge of God's religion was blotted out all alike triflers babbling folly under pretence of knowledge each sought his own glory and under cover of such knowledge each hid his reason From fear of imposture  
 15 and magic the virtues hid themselves, like the *ahf* in *hism*, <sup>4</sup> when the great withdrew to their houses, the people returned to their impurities One followed the path of Moses, Jesus the leader of another the faith of Zoroaster proclaimed itself, the veil of mercy was torn to pieces

<sup>1</sup> Because men had no longer any guide

<sup>2</sup> Christians and Magians

<sup>3</sup> The Zoroastrians

<sup>4</sup> *Bism* (*allāh*) 'in the name of God' *Ahf* the first letter of *ham* drops out being the *ahf* of conjunction when another word such as the preposition *u* precedes

The land of Tūran<sup>1</sup> and kingdom of Irān were each laid waste by the other's violence, the Ethiopians advanced towards Yathrib, the elephant and Abraha were routed by the birds<sup>2</sup> The house of the Ka'ba, seized by the stranger, became an idol temple,<sup>3</sup> the world was full of stupidity and fraud, the man of wisdom found the path of religion difficult In this world of the lost ones dog and ass raised their voices every morning, it was a world full of the vile and worthless,— 'Utba and Shaiba and the cursed Bū Jahl<sup>4</sup> a world full of devil like 100 beasts of prey,'—a hundred thousand paths with pits in the way, and all men blind, ghouls on either hand, in front a monster,—the guide blind, his companion lame, disabled by their ignorance, in the heaviness of sleep, the scorpion of their folly wards off from them the knowledge of their danger<sup>5</sup>

<sup>1</sup> The lands to the north of Persia inhabited by people of non Persian or Mongolian origin the hereditary foes of the Iranian or Persian people in the mythical age

<sup>2</sup> The reference is to the expedition led by Abraha the Christian viceroy of Yaman against Mecca (not Yathrib the later Medina) in the year of Muhammad's birth with the object of destroying the Ka'ba. Abraha rode on an elephant an animal rarely seen in Arabia from which the expedition afterwards took its name The Meccans unable to oppose Abraha's army at its approach retired to the neighbouring mountains but the elephant refused to advance against the town and at the same time a large flock of birds flew over the host each carrying three small stones one in its bill and one in each of its claws which they allowed to fall on the heads of the army This occasioned the rout of the army (cf Qur 105 and the commentators thereupon)

*Has't thou not seen what thy Lord did with the fellows of the elephants Did He not make their stratagem lead them astray and send down on them birds in flocks to throw down on them stones of baked clay and make them like blades of herbage eaten down?* Cf also Muir's Life of Mahomet pp c—cvi

Referring perhaps to its use by the Meccans themselves at Muhammad's conquest of Mecca there were said to be 360 idols ranged round the Ka'ba these Muhammad destroyed

<sup>4</sup> Utba and Shaiba were the two sons of Rabī'a notable men of the Quraysh and Muhammad's enemies. Abū Jahl father of folly was a nickname given to one of Muhammad's opponents in Mecca

<sup>5</sup> M alone seems to have preserved the correct reading *دبو مسرور*, the change to the alternative *ودبو مسرور* being rendered easy by the immediately preceding *مسرور* wild beasts and its affinity with *سباع* beasts of burden

<sup>6</sup> The meaning is not clear readings and interpretations vary but none seems satisfactory *Dhabb* is 'to repel ward off' *dhabbāb* 'one who repels

Since somewhat has been said of the Unity, I will now speak of the glory of the prophets, especially the praise of the last of the apostles the best and choicest of God's messengers <sup>1</sup>

with violence *ḥabbūb* may be the action of a *ḥabbūb*, and *ḥabbūb* *kardan* again to ward off repel I have added as object 'the knowledge of their danger

<sup>1</sup> i.e. Muhammad whose advent put an end to the horrors just recounted referring to the subject matter of the second Book.

## **List of Variants**



and مکان و مکی M transp 3 — پرور و پروری M 2 1 — اراسر C (add m 1 در) ار همه در منع H 4 — زمان و رمیں — 5 H om, add m r in marg (H ins later) H و باد — 6 CM نافرش — 9 C om و before خاک H قدرش — 10 IAL نکی B نکسب L نکی رمد M نکسب مد C ملک before — 11 M نامهای — 13 For the next three pp the order of the complets varies in the different MSS, I and A however agreeing together I have not adopted the order of any single MS, but though I cannot suppose that the following exactly represents the original arrangement, which is perhaps irrecoverable, it seems more logical than that of any MS I have examined 14 C om و before قنوم and before قادر C وافر وافر — 16 H وشی — 18 H om وافر, add m 1 C رای for رای —

— بیاس before و B om و هم و حس و عقل 1 عقل و هم H 2 1 — 3 H om, add m r in marg (H ins later) H و باد — 5 C واد for اسباب — 10 M عقل — 11 (a) H دل حان (β) دل و عقل B (حسم in ras حسم عقل H (α) in ras the orig readings probably having been (α) دل و عقل and (β) I have adopted what was probably H's orig reading of which B's is a corruption — 12 M om ار CH transp 12 and 13 — 14 C پی for عشق را H — 21 ار در C — 20 مرکش C — 15 معرفش H پر کرد CH داد CH عقل را —

(A) نرجب HA نرجب CMIBL 6 — رای for آن M انک C 1 3 — CIAL نناک H نناک MB نناک CIAL (نرجب) (نرجب) apparently corr — 7 H شناسد — 8 CMAL در نهاد B انهاد For — 12 حبر و حوں C — 10 دلیل B — 13 ارشباب CMALB بوسر H سر For — 14 بوجه در علم B — 13 ارشباب (β) عقل for حلی C (α) — 16 کنی شنانش (β) H سرا B has the couplet thus H حبر و عرب C transp حلی for عقل B — 17 B ر for حلی مانی حلی مری او حیرت \* عاب حلی در زلفش عبرت — 18 H حدمت بی — 18 M ex m 1 میرید I میرید I in marg — 19 M om و after حدران in ras m 1 H β ends as in text, but in ras m r C transp سر کردن and حدران — 20 CHM ما for CHM پای پسی M has this line again in another

place, where it has عمل ما او برای and (in  $\beta$ ) — 22 B 22  
I for دل AL چاک M om this line —

حسش VI به حسش H حسشش C 2 — عمل نیکه H 1 4  
I حسشش I erasures visible in C and M — 3 M هم for هم MIALB  
read (for آنچه I) هر حدای ایچ کس (هم حسشش) — 4 M  
نسب C عرب و after و HMIALB put — 5 I بهد کسی — 6  
12 C عدد for عدد — 14 L دو دوتی — 15 CH I om او درون —  
16 (a) C دیوارهای M بچراکه دیوارهای C (but rec in marg  
as in text) ( $\beta$ ) AI also M rec in marg و رسم for و  
چون بدن H as in text but con in ras perhaps from بدن  
B HIALB هست از بهر طالب C — 17 HB او for او — 18 C  
IAL چرا که و که کو M حی ) — 19 I او پی بحث طالب  
HMLB و وجه for وجه C 20 — چه و کی و کو B و چه کی و کو  
— 22 علم و عدد ( — حکمش

5 2 H پیرم in ras ل نکه — 4 C om M  
اول in a — After 5 20 M ms the foll line  
H کر for کو M 6 — شرع مغلوب را مکان کوئی عرش مغلوب را کجا حوی  
in ras — 7 CM om this and 13 ll foll H om this  
and 12 ll foll IA om this l only — 9 A marg فرش as  
alternative to نقشی B ms after this l that which M has after  
l 5 — 11 a AL ms و after بود —  $\beta$  I om و after بود —  
14 beg  $\beta$  B ور — 19 B رای — 21 CH ms و after  
H و for او — 22 C ms و after رو —

6 1 C پای C قائم C 1 — 2 V note to translation —  
3 C نه نه for نی CMILB او for او both hemist A و  
con ex ra m 1 L gives او as an alternative reading — 4  
HIALB او نهاد C و — 6 CM نیست — 7 نی بر 1 in  $\beta$  و او C و  
so H also con in 1 ex چراو نیست A con ex او نیست —  
8 C has a similar line subsequently as follows —  
زنگه هوشش HM عمل و دانش برون و آلب دای صوی کده هوشش نیست بدن  
L — 9 CHV om L in a پیش in  $\beta$  — 10 C  
مع ساخت con m 1 ex H — 11 CH om —  
12 CH om l in a — 13 M نی — 14 M نکاشفت —  
15 CH او پی رنگ C — 17 رنگ و در H بدو فلک —  
18 MALB آوردید — 19 H خالی — 20 H کرد C چو در rest  
— 21 CH om H in another place کسئ پر — 22 M با —

— تریک H چار اهنر C 2 — کرده یکرک در M تریک H راسر C 1 7  
 — عانه CHI 5 — add m 1 پیکر before هم A 4 — ر ژش M 3  
 شود هرت را C 8 — V note to translation 7 — عاب نهایی C 6  
 سقر A (which will not scan) سقر HILB نبود سوی اوسقرت M پای  
 H اصل و نفس C شاه را H 9 — پای in coir پی A سقر in cori  
 — ریک وریک نهان C om 10 and 11 IALB — نی before و om  
 for کشی C 12 — محصص for خالص IALB شما شما IAL 11  
 صعب HB پنه صورت ار CH 15 — نری for نری MAB 13 — شکی  
 — مثلش همچو M 17 — آینه و صورت ار IALB صورت M سقر for  
 — سطح و خط M 20 — CH om 19 — ضعف چشم و لبش اوسب M 18

M آکنه CIALB 2 — و H سرورد دمدار H om C om 1 8  
 — C om this and 3 foll II 4 — روب M 3 — از نس منع  
 نه حور امب M 9 — روی rest اوری B 8 — اری که for ریک H 5  
 — در دشب CH و B om دران CHM 12 — شهر M 11 — رعفت A  
 as in text چون H ترد پیل M 15 — H transp the two hemistichs 13  
 پاران MIALB صورت for هتک CHM 16 — عوران CM اری rest  
 in so prob I originally cori in 1 می سرورد M CH om 17  
 — و CH om M om 21 — ارعصوی B هر عصوی HI 18 — بنسودند  
 in has cori end in ex هتک A هتک for صورت CHM 22  
 — شکل

— صعب و پهن CM پهن صعب H و عظم CM 2 — دکر M 1 9  
 — مع دل را IALB نه نه HM 6 — بدل B دید B همکان HMLB 7  
 H in so also حد هیچ خلق M 10 — مانده M — همچو مانند C 9  
 before و CHM 12 — V note to translation 11 — marg  
 — برای حلول M وای نیکی HM 13 — گفته رچل H کتب و حل CM  
 — تغیر CH enased و A و and om — اس—وای M وای دگر IAL 14  
 وای نیکی گفته اش M وای نگفته رچل بعد H حری و C وای نیکی B 15  
 M om گفته HM 17 — نطلیک B مطیک M نطلیک C 16 — قناب و  
 — پرهس M از M معوی H 21 — طی for می CHM 19 — ر  
 — حمله for سحر CH β

— نه سر M 4 — نام نشی CHB 3 — عامل for جاهل HM 2 10  
 IB 8 — 7 and 8 B transp 7 — چند ربشی M 6 — مرورا B 5  
 CI 10 — ار for ر B فاهر اندرین M 9 — دست پای را خواند I آکنه  
 — Adopting Ms title 13 — مسافند M (in a) C om 12 — نری  
 جمع کرد M 22 — C om 21 — و M نوم C 18 — نهوده M 15  
 — و حان all یکدگر پایه CIALB در دوم B ار فرای این پانه



11 1 CH om — 2 M om و — 4 B رة C کرچه — 6  
 CHALB om M کاهری M رت کار — 8 C حلقب M خلب —  
 9 H طالع, all introduce l 19 here, after which I leaves a space for  
 a title, but none is written — 10 C om rest of chap after this l  
 C جو HM شنب — 11 M نکار و شب ناسانی M —  
 12 H om — 13 H om و B دوس — H here ins 6 21 — 14  
 H بی صوم اراں M — 15 All have ورنور — 16 M جمع کردی تراویس نانه  
 I here ins a var of 10 22 صوم شاه بنمار  
 I here ins a var of 10 22 صوم شاه بنمار  
 17 B بپر — cf M s reading ad loc —  
 18 H om M بدر M پر آب M و آب (end l) — 19 M کدد for کدد —  
 21 B بود بود — 22 C om M end l کدد —

12 1 C om — 3 C om — 4 C om I دانک M دوماده هرکه اس  
 7 HI چراد 1 بود B — 8 کدیمی راں میان HM مردمی خاند  
 9 H for first hemistich but corn as in text —  
 10 H بعدای M دو پای M مرووا ارمس بچندس های  
 11 C om 11 12, 13 — 12 H om M بدس —  
 13 M پد چون عدد م پدبر نکوش M دکوم I صب کوم بدای بعقل M  
 14 H — نه بدی H — 16 Title varies. —  
 17 M نصدت م کو M — 18 MI عدل H in marg هرل —  
 19 M نانو M — 20 IAL باو دالم — 21 (a) B om و —  
 B ر —

13. 1 M بر نو بس — 2 M s title — 3 IALB که for  
 6 M بر حوکه I بر تو چست C نه add in 1 B om نه  
 C بر حوکه — 8 M دورا — 11 IALB بر نو —  
 MB بر حوکه — 13 H همی — 16 CHIALB در حوکه بر نو  
 HI حوکه B او HM کر C — 21 M در حوکه  
 for M also H in marg م (repeating the line in  
 another place) حوکه او همی —

14 1 C om next four ll also  
 A, but there written by the same hand in marg — 2 I حو —  
 A, and B in marg آری M — 3 I om آری —  
 6 CH م (in β) — 7 HMIAL روی ردرش C —  
 M و om حوکه H بالا L والا CH — 8 روی ردرش CHMIAL  
 — 9 C repeating the line in another place has  
 L end l — 10 CH om this and two foll ll  
 M در for — 12 IA الخلقب — 13 CI om و after  
 15 HMB حوکه حوکه (کره و for) — 16 M ins

M در دره و شرع و فرس و I و C om first 17 — ارادی C هدیه after 19  
ایمان I ایل L ایل I ایل C 20 — M om 19 — فرس حق و  
cor m r ex 21 C — بی دان B بدان I دیں دان B دهمان 2  
پیغامبر H رنغ پیغامبر C in ras 22 B — بیں for

M و که ش آورد M بدود H in maig 2 C — امدر C 1 15  
مسب HMIAL نسب C 5 — رای CB for حق M 3 — او بیامد  
CH 6 — C om a long passage here — 7 M به first word —  
8 M — کشنه شد M 10 — points I پوسننها M — عمل HAL 12  
13 H — طور مرور H 14 MB — رای — 16 M — کلم کلم M  
20 H — پای اوداج فرق سینا M and maig of B ایل B 19 — کرده  
رو B رد MI رد B —

HM (اکه for) اکه H 3 — بخوردس B دل چو اورا MALB 1 16  
منک for پشک M 5 — ندان حوید ننگ HM او چوں لا 4 — عانه عرش  
H 8 — چو IA 7 — M transp the hemistichs 6 — کرده ر H  
10 M — شد ar شد HIALB transp 11 10 and 11 — پرا  
11 I — اری I 14 — M در کدام CHM را روی M 14 —  
for کسی in 16 M — مدام محدود M 18 —  
B و کان M منک باز C 21 — و H om کی for که H 20 — بدانی  
رمان for رمان I بازبان C 22 — فعل و حان M دو فصل C نوالفصولی  
C om و —

ماوردهل A ارای و گف ور M ارما و کف ور H 1 17  
عدل و حکیمست حلّی HM 2 — in maig with برابر C ras after  
H 3 — both و B om مکر او قهر و عریس حقّی M مکر و عریس حقّی  
for نیک H چوں پدید M 5 — کور for دور H maig in 16  
HMI خط سطح C 8 — اند MLB کوش B علم و نیرو M 7 — پیک  
— نور M 11 — عدب for عدب H 10 — درون Texts 9 — بعد شش  
12 H 13 — IALB om 1 — نور و لا حر in marg but چوں H  
14 C — ده نصر اسب M مصر and in maig نصب for طبع H رودش C  
16 CH om all but I have شش و نه texts دان و نه texts عملش  
17 H maig M وصف اور بر عقل نیکو نیست cf 1 7 sup — لنک  
18 H — in 19 C — IALB نه آورده B نو آورده H  
وانک اثبات هست (?) originally, altered to رانک اثبات رانک آورده  
M and in ras و \* \* \* رومار H at beginning 21 — وانکه اثبات عسب M  
— دوقش او M که دوقش دو CHB 22 — وار C حاضر

18 1 H in 19 C — I written in ras (که او) که او نیکو H in 19 C —  
2 H — 3 M — 4 CH —

عامه چون نژد H عامه حرون سوی حصرتش C m r in marg ناوه پودان  
 7 M — first word C 6 — اییک انک I آنکه آنک M حصرتش  
 in a B کرد کد — 9 CH بر کریمی A has  
 11 9—12 in marg (the same hand) — 10 C دل H آلب C  
 and thence into حلب ربع so H prob orig, cori — پی ربع حبر  
 14 C — نو مکن 1 — 12 رت آنچه B از حهاں M — حر ربع  
 15 CH om 15 16 A has 15 16  
 in marg (ead man) — 16 M ترحر — 17 M سفن for عمل  
 B پسندد نه — 18 M هراوا CH om next 11. — 20 M مراد for  
 ' نه حردد ' نلسس و after B om — 22 B — که دایي B — 21 شکار  
 نه نکرد

19 1 CH — عقل را — 2 H و آف — 3 CH om 2 is in  
 HMI only 4—10 in HM only H دور از دل دوریکی نسب  
 دوریکی and has — 4 H exc دوریکی نسب  
 twice, I as H exc that both hemistichs end with دوریکی نسب  
 — 4 H H دوری twice — 5 H محاری کی H  
 کرچه نمرود آکشی نمرودت نه حواس علف نیاف — 11 I adds  
 12 M رهز M in (همچو آس علف نیاف نسوحت perh for) بسوحت  
 a — 13 IALB کون اسب CH om 11, 12 13 A  
 has them (same hand) in marg — 14 C خود و رحسارور و شب C  
 15 I in — نسب صنع شعی I نسب صنع و HALB خود رخسار صنع و پیش  
 a om — 17 H — 18 I adds شدی اس حوام — 19 A  
 — 20 I خود for حق M مرورا A — 21 حق so M, rest —  
 20 I

20 3 B بس B بحص — 4 M om و HB — 5 M  
 6 L پیش M کرکر — 7 M for در — 8 H transp  
 9 H سر for — 11 This line is only in H and M M  
 and او خاصروش — 12 Occurs twice in IALB with variations  
 14 H in — 15 B om و — 16 H — 17 H  
 20 I — 21 I — 22 I — 23 I — 24 I — 25 I — 26 I — 27 I — 28 I — 29 I — 30 I  
 om after M سک HM و حنه HMIL — 31 I

21 1 M حرمه both — 2 M سم ناب — 3 IA وارن  
 4 CH om this passage B نه for با — 5 H — 6 H  
 7 H — 8 H — 9 H — 10 H — 11 H — 12 H — 13 H — 14 H — 15 H — 16 H — 17 H — 18 H — 19 H — 20 H — 21 H — 22 H — 23 H — 24 H — 25 H — 26 H — 27 H — 28 H — 29 H — 30 H  
 10 C om HM — 11 CH om A om — 12 CH om A om — 13 CH om A om — 14 CH om A om — 15 CH om A om — 16 CH om A om — 17 CH om A om — 18 CH om A om — 19 CH om A om — 20 CH om A om — 21 CH om A om — 22 CH om A om — 23 CH om A om — 24 CH om A om — 25 CH om A om — 26 CH om A om — 27 CH om A om — 28 CH om A om — 29 CH om A om — 30 CH om A om  
 in text, add ead m in marg — 15 C م م H م م IALB



in marg M کرده — 5 M صورت both M ماده — 6 M بدادی M —  
 7 H for کی — 8 H آب و باد HM om — after خاک M —  
 9 is only in HM — 10 H بی رنگ M — HTAL om —  
 after بعد M — 12 B کرد MI — 13 HAB آمد  
 HI سبزه ایچ H — 16 H رانش as given, rest رانش in α M —  
 17 H — 18 M پیش آن کنشی corr ex —  
 19 M — 20 M — 21 So M rest — 22 So M rest om  
 20 21 — 21 So M rest — 22 So M rest om  
 20 21 — 21 So M rest — 22 So M rest om

20 1 IB om — 3 H نکرد H — کارها سریندر M —  
 4 H — 5 M — 6 H om —  
 7 M — 8 — 9 —  
 10 HM transp 10 11 H om —  
 12 H puts 14 before 12 — 13 B —  
 14 B — 15 Texts —  
 16 M — 17 H — 18 H —  
 19 H — 20 M — 21 HB —  
 22 B —

27 1 H — 2 M — 3 H —  
 4 H — 5 M — 6 B — 7 H —  
 8 H — 9 M — 10 H —  
 11 M — 12 H — 13 H —  
 14 H — 15 H — 16 H —  
 17 B — 18 H — 19 H —  
 20 H — 21 H — 22 H —

28 1 H — 2 I — 3 M — 4 M —  
 5 H — 6 H — 7 H —  
 8 H — 9 H — 10 H —  
 11 H — 12 H — 13 H —  
 14 H — 15 H — 16 H —  
 17 H — 18 H — 19 H —

M  $\alpha$  شد M in  $\alpha$  چه از این H 20 — معنی H 19 — و MB om  
 M ربهت و قربوب H دار — دار M آره HMI 21 — آره HMI یارخلیل  
 — مانه HMB آره M آره HI 22 — و قربوب و یقیدش

29 1 H نادگار اروی H نامودگار اروی — 2 H om 2 3 — 4 M  
 — روز خود M شود HM باید M صبح M 5 — و کر بهاشی هه M بد باری  
 8 A om in text, add m r in marg M و جان I ras between  
 اور ربهش M طرفی I طرفی مشت M طرفوا B 9 — محص and حان  
 H ممدور IB 13 — حان اس M نه بنشاد B 11 — خوشش H  
 AL marg AL ربحور — 14 M — نیمه لار M 15 — عقل برم و M  
 کرد AI 18 — چوقی H 17 — شناس IALB حود نو M عقل و برم و  
 H حفظ و ادب M و رای حرس H 20 — نامودی M 19 — تکک HM  
 — پردۀ ادب H 21 — برسم طرب

— بود و مدلل H نو عدل پدشه خرمش HM 5 — حطب عدل M 3 30  
 6 H om — 7 M عهد جمله — 8 M دادش — 9 M  
 M his اینجا شو رعب دادش M 8 — IALB سوز صبر و دادش H رحیب و دادش  
 — که همه یاد M his بحیرت آکادش — 10 M om — و 11 M  
 B از H 12 — یادسب H با حلم M 11 — و 10 M om  
 M چو گل کند H 14 — دل که for و اس که H اوسب twice for اسب  
 HM as title 18 — و I om 16 — کرده H کرده H 15 — دهان  
 ALB و بدوری H 22 — کتاب H 21 — نوری HM 19 — حکاب  
 — شنا وری

نشد مرترا M for  $\beta$  has وکی یادش M 3 — بدبرار لور M 2 31  
 both آبرصا پرمصا AL آس زمان H عاب HM 14 — حرم II مسکداهش  
 with alternative in marg — 5 M om in text, add  
 in marg I آره — 6 M — الصلوات M 9 — here, and  
 inserts subsequently — 10 M cori ex اصل — 11 H اردوون  
 L اردوون — 12 I کوئی کو I 17 after 12 — 13  $\alpha$   
 H — شوق IALB  $\beta$  — مدال HM بهره M  $\beta$  ملال MB آمال H  
 32 2 after M (شوی) for بوی M در برص H 17 — واکه H  
 H — خطره رعب MB خط H 19 — خطۀ for عالم M 18 —  
 ندۀ شد M 21 — مغرا M رفس رندکی M مرد که خلق رندکی و ریسب  
 — که بدس H 22 — نانش دود

32 3 H ردکیپ — 4 M om — 5 M adds this I and next  
 to last chap — 7 H om 7, M om 7 8 9, and begins fresh chap  
 at 10 with title دار العبا و دار العبا — 8 H — اری — 9 M  
 in ras — 10 M — سرنامۀ H سنجی M — 11 B — دپیپ — 14 M (for کار — 15  
 gloss فک اصاف

B — 16 M رسد حاس — 17 MI راع H اوار — 18 M مرع  
 om — 19 A in marg خبر as altern to حرد — 20 H و  
 H موت — 21 M خفنه for همه in  $\beta$  — 22 M حاسی AL پیش —

عادورا M 4 — شمس لریای کم رس M مائت HIB A 2 33  
 بهاء M 1as in وادکر M زکاب M ای یکی M 5 —  $\beta$  in و H om  
 HMIB بدم و H 8 — مرای HMB 7 —  $\beta$  in قِدم قِدم کرده M 6  
 M 11 om  $\beta$  in نادین سر سر داری M  $\alpha$  in سر سر M 10 — نیکون  
 11—16 here 11, 12 and 16 1as later H بده H cori ex  
 14 — خوبری C resumes here C 13 — وای M 12 — کرد و نهاد  
 M 17 C در را حداد C 17 —  $\alpha$  in آستین H 16 — هنج CH  
 5, but 1as later fresh chap begin 34 M om to 18 — جان و ن  
 19 M om — و 20 CH om M — می الکر 19  
 21 L ازار M کرده cori ex کرد B om — و B om پست  
 22 C حلقه ( بخت ex بخت ا و بخت H مرکب و بخت CM از بده C  
 حلقه بخت ا حلقه و بخت M حلقه و بخت H حلقه بخت C and A maig  
 — حلقه بخت B

— محمل M transp محمل H 2 — پلاسیب M 1 34  
 ار و دنش in a H و B om 4 — زپکی M و L om دانوئی را H 3  
 دست را IAL 7 — 6 after 2 H ins 6 — وصای و B وصای تمکنش H  
 in  $\beta$  رسد M 10 9 C om 9 — وا اگر M 8 — رنی CM با کمر H  
 در کج C 12 — فی العدم والوجود M 11 — کر عالم هوا H 10  
 M نکرود H C 15 So (۲) انکار ex انکار M خواند ex خواند M 14  
 داند وب M as text others C om 16 — او نکرود IALB آن نکرود  
 in m 1 originally but con in H so also — کرم او مونها CM 19  
 هر یکی صد هزار حان کرد IALB for  $\beta$  کرد H (۲) کیم آبی  
 پس همه M شکر و H 21 — او حق H 20 — also in a کرد and  
 شکر ex سکر M in  $\alpha$  شکر CI 22 — سوی شکر او

35 1 B حواب از پیر C om 1 2 — 3 C om — 4 A orig  
had the و after لطف but it has been erased C شکر قهر و عرش H  
عرش M عرش — 5 H پانی M ناند for ناند H order of the next  
8 lines differs — 6 CH رست H و شهوت — 7 CHM لطفش  
9 M om 1, in سکر و سکرش I سکر و سکرش M شکر و شکرش H بحای  
a — 10 CM om, add C m 1 in مانگ, M also has the line else-  
where CHM لطف او حو حمال — 11 H کوا را H نکندارد — 12 So  
with M, rest قهر و لطف exc B قهر لطف — 14 M om 14 15 AB  
17 M لطف in a — 18 After this line H leaves a space

as if for a title, but nothing written.— 19 C رهي — 20 C مهرش  
C om — 22 C ملج را چين H طعمه كرم 21 — ريشه H ريشه C  
this 1 and next, H in α زرين I in α زرين β زرين —

36 1 H putting this 1 after 7 reads در عطا ار بلا همي كويده  
3 — آر در 2 H — منكر دند M در بلا با عطا M با عطا در بلا همي حننه  
M this line ends chap, tit follows B مي لطفه وقهره  
اولناي ورا امين كرده در خور مدح و آفرين كرده 3 M ins after 3 بر در عار CH  
كعب M با for M كن لا C hiat after 4 مَعْرَ B مَعْرَ M مَعْرَ C  
for كود — 5 CAL حداء CH م الحج — 6 C باگسا C om 6 β  
— عمل پزورده HM 9 — فرائض B فرائض L فرائض H 8 —  
10 M اربيء لطف B ins زان پكي دونا IAL م with 1as above  
11 Texts ins 14 before this 1. — 12 CH om M اكرچه — 13 H in α اسمالش  
B ر for ر in α CM اسمالش in β — 16 CH پيدا بهر CH transp 16,  
17 — 17 M om C اربي — 18 IALB transp 18, 19 IALB  
ععب for نكو ALB عصب H — ر ناردانش كتاب CHML نائب دب  
1B حردة — 20 CM om HB و روحور H و و پرده در — 22 CHM  
— و حامل

37 3 M صدرو شكری — 4 H فصل را — 5 C علم و H علم C  
— كوتی MB مرد for H در صحرا CHM 6 — شوی C ار ریان ددان M  
ععب او CHM 8 — حلق دانسته M عيب ما H — 7 CH transp 7, 8  
B نكته — 9 MB و جهول H وصل حق C om this 1 H ins after  
12 A om in text, add ead man in marg M ins after 9 the foll  
10 H — پش و پاي همديد بدو دسب \* فعل و هشاورا حومردم مس  
and عيب H transp 11 H نكه كن اربي M نكوتر CH 11 — حواب كار  
شكر H 13 — مشت M شه M او M ردي H 12 — ععب I ععب  
— رما ناما ALB β رما in α CH ناما ALB ما حقا B 16 — پدبرد H  
17 HMB — 18 MB and A marg هركه ايند — 19 CIALB  
لطف او همكار مسكيدان B adda in α H داند 20 — پدبرد H نه پسند  
دادن M سبريكك I 22 — قهر او حانكدور بيدندان

38 1 C om 1-3- 2 M om و B transp 2, 3 — 4 M  
transp 4, 5 M بخش خلق — 5 M دادده I خاطر آند او — 6 C آرای  
— آورش MB اروي و حداا H — همكار LB همكار I همكار H  
9 C om B كهاهني M دهن — 10 I all but CH در نعم كبد  
حانكدور نعم كعب معد \* M ins later a similar line, بار for پرم read  
عد — 11 B om و in both α and β — 12 C om — 13 (α) CH نسب نسب M orig had



نظم C 14 — حسب را دست (β) all but M have — حسب M عیب C om HI in α عیب — 15 C om — نرحم for رحم C و I om و نظام  
M ins here بهرزه کرد محال CH 16 — عیب β in HM حوں رنگ صورت  
— 12-19 C om 19 — هم عامل درو نداند عیب \* او نداند دروں عالم عیب  
— صورت و H 21 — آن کرم دره M اگر for کر H om 20

2 HB om — نعرفت H عقلي M نصر M حامي نصر او H 1 39  
جمال مرور C 6 — حلم او HM 5 — تو پدرود M نکرداي H 3 —  
(الهي H) CH نداني نداند HIAL کر for و C 9 — حلق را β in M  
— حس C بس HB و H in α om کر نداني C 10 — مي کندي است الله  
HM 13 — نه همي علمش آن رنوداند M نزهه علمش H دره علمش C 12  
for روح M 17 — نه M om 16 — Title varies 15 — مرور نارارت  
موجيد H 22 — حای صاحب H 20 — 18, 19 C om 18 —  
— را چردان همي دهد M om add in r in marg B and A marg

نکند M بکند او اوسب CH نداني M in α اوسب C خرند M 1 40  
ورنه آرد M نابرا I 3 — 2 C om 2, 3 — نکند او دوست ex او را دوست  
— آورده H 6 — حان for چون M 5 — التّر CHM 4 — ندودو HM  
7 C om HI گردان — 9 M in β معهود — 10 M om CH  
آتش has دیک for H 12 — برسد M رنو M آن رماں M 11 — برپای  
14 M — میرو H چون سر شود C نحو + C by ras 13 — (آتش)  
— in β و H om ورتن for وکیل IALB in α و HM om 15 —  
16 CH A in marg — حلی نای M دسب وپای C قوت مرد و  
کشد M 22 — Title varies 21 — نعمت for حکمت L in marg  
— دد چه کف M و H om دندش کف C

— همان همان IAL حدای نو و خدای M هم ارنو و هم ارن C 1 41  
CH حدیں دانم HM واروب M وارن C 3 — نه نه حدده C ابرو نه و M 2  
ارنو ار نو B رود رود H 5 — اندک او C 4 — نام و حاتم  
9 H — Title in MB only. — 6-12 C om 6 — (و om)  
H کبرکف H 11 — گرچه داند HMB 10 — خرد پیشه M سحان پیشه  
C 15 — بعدا کرر M حدای ار C 14 — بیند H آخرس M نکریند  
دل درو 15 C add after C ورستی C دل خود در فصل M بعقل H بعقل فصل  
17. — (مبتدع for مدح) بند ورستی ارم و رنج دل منه فتح فرسرای سلج  
و HM om 18 — الف B الف L نا بقای شماس ALB نا بقای حد و M  
21 — در. موسی M بی نصدي ر. رد موسی نو CH — 19 nt end —  
— کلک مي پوش M چولک مي پوش H قلم ex 9 in ras د but قدم M

42 1 M begins new — بداند چدسب C بخشب C در آنگا M  
— با شب M 3 — 2, 3, 4 C om نه بپرسید H حکایت chap with title

5 MB هر کرا دورۀ H — نه که for نه ر C رار for و لا CH پیش 5  
 — با نو نه صافه پیر C first word با CH M om 7 — پیش HMB ر  
 10 C — دل رکاس I بران او M عو سوی بران H حو شوق C 12  
 in اوبصت C اوبصت H آنچه اوبصت H — 13 CH om to 43. 1 — 15  
 M که همی M — 21 — نمک باشد محب M محبت بلقیس M 20 — واده M  
 22 — فعال طلعت M وصال حضرت M —

43 2 C — بدو و M بدو صه خار و نیج C 2 43  
 as given in text, L — بدو و سه چهار H 3 — both hemist M  
 می و نی M om 5 — ر هر دو مکوی M 4 — با الف هس بی و نی  
 2 in marg. — 6 M — پار سر M حدث M 8 — H  
 12 — مقاب C — 11 — کدم آدم CH 9 — حایل C قالب M قابل C  
 HM order of lines varies considerably M — و اورآ H 13 —  
 14 CL — پس before و M om 16 — اس حدث نوی CH چه حدیثیست  
 CHM and حر C 18 — بدکی باشد آنکه M 17 — نو و او CHM  
 H — نوش و بخشش یکی بدو شمار M نوش H 19 — مدم M همه دم H  
 20 HI — برای ر erased after A عسلی پر 20 — CH کلام M  
 مرد —

44 1 M transp — در حان and یکسان 1 M transp  
 H نه حواس 1 ALB — بچنگ com — بچنگ A ار قصای HM 3 — لعی  
 ناد یانی بدست و M بر در صبر LB آنکه بست B CH om 4 — و بکریک  
 بدابت CH 6 — CH om tit — ناد و نه ابر LB end line ناد پدیر  
 8 — in a — م باشد M نماید CH 7 — end line — م بوجدت M بوجدت  
 CH om M om و 10 — CH om 10 11 12, Ml in a om و M in β داد  
 L — واک I ناد برداده L — 11 — برش for بری M 11 —  
 13 CH — برد M 12 — 13, 14 — CHM — بپرد B پند M1 بخواهد CHM  
 16 C — که ر M 22 — ساکان CHM و CH om 17 — ساروب M درن

45 1 HM — طاعت C 3 — با دل م بست کن C 2 — جمعه و HM 1  
 4 CH put this 1 after 8 CH کر for و M — CH om M 5  
 — نورکش CH اندر خواجه کره رکش M 8 — M om b, 7 — 6 — بر آفات  
 9 — حنیها 1 — 10 Title varies — 11 C — و جسم C 12 —  
 12-15 — 13 — این نشان M 14 — آنکه دستور عقل و M 13 —  
 M — م م م 18 — M om. — 17 — می کردن H رو بسوی B 16 — نه مبهم M  
 19 C om M in a عامل — 22 C — and to 21, 22, —  
 A آنکه with erasure above ک prob a fatha deleted —

46. 1 C — حو کشنی H transp 1, 2. — 3 H om — 4 M om —  
 6 M om و — 7 M — کوبا M آن ربانی M 7 — بود حلاج C om 8-12,

رأسب جلاد B نه پشت ML رأسب نشب H داد خود 8 M puts 13 before  
 دار H in  $\beta$  صلب دار M 11 — کھن HM چو حق H 9 — و B om  
 I که بود H 16 — خطه لاهوت H 1 — رنو CH 14 — نار 1 نار  $\beta$  M in  
 رأسب کف انکه کف رمر حال 16 (cf 13) adds after M نور من C نار م  
 C om 18 19 — ناآشنا H 17 — حبرودع نسک حظیر و نعل  
 — نورد M in  $\beta$  در آید M 20 and 21 between 18, 19, H has  
 and 1B ( $\beta$ ) مستفی C در مستفی H (a) 20 — نکدورد I نارد HM 19  
 همه را کرده مسب و سودا پر 20 ins after M CH — حندش سائنه قباله را  
 — دراد رار I 22 — حورده H مستفی HIA 21 —

H نو مدان از نو نارسى ناسى (a) 2 — ندان I چسب H 1 47  
 B حورددس M بخوردش II بخوردش C چونکه M ( $\beta$ ) ناسى HM چه داني  
 1 — نر کد رار H 4 — C om 3 — نشامى لا نشامى CHI طعام  
 — چونکه خوردي M چو CH احد حلال CI ش HI om مدانش هنج M  
 8 Most — حمله M 8 7 H om 8, 9 7 C om 6 — C om  
 H transp H حانب M شوى CHM 11 — رو رو —  
 — تر دوش هستند HM C om 13 — M om 12 — چانب and پابت  
 — بسته را دهند چو مور H هب و زور C عشی پدش و هب زور H کر ازل C 14  
 لیبچهان M 16 — نکوئی او دارد M رگو نروں داند ( روی حانب نکوي H 15  
 19 Title varies — آکسانى M 18 17 C om 17 — او نوی C  
 I کند آن M در B کر CM 21 — نهر رهای M پر حق شنج H 20  
 — نعب —

اندوس HM 3 2 C om 2 — 1 before 1 — M ins 1 سارو 1 48  
 — سوال جواب CHM هموگده CHM 4 — نودرین نوسدان H 3 — و عنا I  
 اگر اندوس که نودوم M کف اگر CH 7 — Title varies or is omitted  
 10 M om 10 11 — الوم M 9 — مددعم من ورا H 8 — ندهم B  
 — عد ملکى C هان حادش ردگر نوب عد \* سمع فلدش رنوشندندي and ins  
 H و سوارا CH 12 — دعد آن را ( سرورد H نو نهر H نو نهر C 11  
 C om 14 — نوداني M — بناید H حوران H 13 — و حرا را  
 HM نالی اندر M او C om 1 orig او H 18 — رورشب B 15-18  
 M has this line as the second of next chap, and CH  
 add the second line of that chap after 19 CH آن om — 20  
 CH om — 21 C حانب —

5 — نیک I 4 — انکار نفس را در نار CHM 2 — ناس CH 1 49  
 ( نیک C ) — the line 5 after ins CHM پشت را 1 ( $\beta$ ) مسب را 1 (a)  
 M 6 — برد آکس که دند چوهر خود \* چه قبول و چه رد چه نیک و چه ند  
 — مسنى اوسب M 7 — دس after و M عشی for عقل CHM برد آکس



و CMI om first 9 — first word MIA 8 HLB — را برگالند  
 A alt reading in marg رشی CB بم و M 10 — بد بودن نکور می H  
 for باشد H 12 — در حدس بند M در حدس و بند CH 11 — دشتی  
 — کودکی CH زن M 15 — بند B 14 — پاند for باشد ML پند  
 — نورو طمع بردار IAL رود A in marg رو HB گر خورد HB 16  
 — حامه بنکو H کنج مال M کنج و مال H 19 — و شراب CIAB 17  
 20 Title varies — 22 C هم کف H همکف —

8 H -- همه گذرست M و M om 6 — محبت آه HB 3 54  
 مرد H 12 — CH put as first line of next chap 9 — نگاه بستی  
 — در زکر M 15 — داند H حراو C بعلی و M om 14 — عرب  
 چون for خود I — شادگانی M رادی C 16 17 H transp  
 — حبل و مرصاد M مکر دین نوبر CH 18 — بنظر after و B om  
 لرویا H می C om 21 — سه نی را M 20 — همچو آن CH 19  
 — نسل H حاهل M 22 — بهام M —

I شتر CH 3 — بدش CH 2 — و M om باشد رن I 1 55  
 — بادشاه B نکر A بر بادشا I ما بر H کاو H 4 — و پیر CH سفی M آمد  
 — محامله I و CH om حصمی CHM 6 — السع CH M om title 5  
 — اصول M سهمناک از H همه کس CH شاهی شداس م شاهب H 7  
 کسی کودبی M کسانی H 9 — ر M om کوسفقد بود عذمت مال M 8  
 M 11 — طریقی معدد M گنگ H 10 — نگر در پیر M نگارها سرسر H  
 — انبوس چندن HM 13 — مکار CHM 12 — منر M داودت بدانش  
 کرک را روبا CH نور and کرک M transp 15 — دیدار او بدانی CHM 14  
 مار همچون M 17 — حبله در C 16 — بخدا H یکی رحدا C با I  
 هست هریک M باشد رحمله اعات CH 18 — ور for کر H مارگان هم IAB  
 H add فصل می H 20 — لیک بی جواب پاسان CM 19 — رحله  
 — درهر M بادشا M اندر جواب C 21 — الخمسة السدرة M add  
 — راه رن I دیگری C 22 —

بود — بود M 2 — محبت اند IALB دار حل CM 1 56  
 6 M — برادر گان گاه دهر رشان C 4 — اصل عیش و مراد و آرایش M 3  
 CH پس H 9 — چیره M دیده M 8 7, CH om 7 — بند پدر مادر  
 11 — فصل می C 10 — تقریر M ز فال در حور M ور HB فال وزحر  
 مرید و مرید CH دو در عم M bis ای در در عمر CH 12 — مانده HMIB  
 CH مد در عقل دای نه در M bis پر (پ پر for) در عقل H میپر در عقل C  
 یکی یکدست I یکی یکی است M یکی ای C 14 — CH om 13 — در توحید  
 — صفا صاحب I CH om 15 — in و M bis om در یکی را M bis —

— زمان B سر آں L سر آں 18 I aa text, ex — نه نهی B ناکه M 16  
 22 M — گردور H 21 — ورا for در M بردن حان M om CH 20  
 — نفس for نقل MILB چونکه

157 in a B سبب اسب H 3 — بریش چون چراغ و شمع علم M 1  
 — CH om M در دل آرد 4 CH om — کل کله  
 9 CH om 9, 10 M — بپینی ناح CH 8 — کلاش داری H 6  
 12 HM — سپر C بز آسبر H آں for او M 11 — ره حوید  
 — ار آتش for ارش CH ورهمی بادت کله ناچار M 13 — چو شمع دار ار نار  
 and so B in marg CH پال A داش for نال CHMIL باز کوبه H 15  
 17 H — in β نفس M 18 — in α جمال C 16 — حو ماه  
 20 M نقش C — او تو دل C دس for دل CIA 19 — و H om  
 وصف عن M 21 — نفس و علم معروف IALB نفس و علم و H om  
 H صفت سنک و عن C بوده صفات 22 — آں آں ای M — شد عین و  
 — ذات نو M

همچو I وں دو CM bīā اندراب C ای چو H ای حو C 1 58  
 4 M — in α چنانچه I وین ر صورت M 3 — لعنی CH درین M 2  
 H ریکه ای صاف وین دگر نقلس M رانک C — قی for بی C om  
 9 M — برحا H رفس و کل M ناری C 6 — نقل I نقل B ارو نقل  
 10 M — 11 CH om 11 12 13 — 12 M — برسد آں H ناری C 10  
 15 Title — او نو و مرورا C 14 — نام ند مرد ارو پیرهیدر bīā  
 16 C — تحقیق M 17 — ناکردی نکرد عالم M 16  
 20 C — حدای C ناریار C پس H 19 — نکرد در ناری M گورکی  
 22 CHM — نوی دادند C 21 — گدزی حب H گوربی حب  
 — رنیش H

1 کم از هر یک M کم از هر یک H بود ex 2 com m بودن A 1 59  
 — بتلف C 3 — رنو ورا پیدر M سبک روی H 2 — کم از یک یک  
 6 — یک نال IALB صفت نال M در بخواهد H 5 — رایی او M 4  
 — هان H هس for ها C 9 — ناند بود C 8 — نا شونده رشد بهمیدش M  
 12 M — و دس منم M 11 — و برج CH 10  
 14 H — واندین حضرت آشنا کردی β M 13 — و معال حان بهان  
 1 C — حوین جهالت مدین بهان اندو\* هیچ آف دس جهان اندر M بدر ضرر  
 H رب BH گر بیانی M نبود CH 16 — که مرد ناشی مرد HM که مردشی  
 — 17 M ins after 16 and M ins after 17

نا دادند (مدانی M) حق از هوا و هوس \* کس همه هلیج نسب ای نو و س  
 عدص چوین و هود یکسان سب \* هرچه تو خواستی همه آنس

19 CHM ملک and ملک 21 CH trans — بر هوا M آب و خاک  
 — بازگوده

10 C in a M here ins  $\beta$  M آرمید و بنم آر سب M in  $\beta$  M here ins آرمید و بنم آر سب  
 altern in marg آر altern in marg آر  
 — 2 H سر for سر H سر — دل ریمار حهل بیمار سب  
 CH om 3 — 4 M om و — 4 M شدۀ منصور M شدۀ منصور  
 in a M CHM 6 Titles differ — 6 I برآ I  
 M bis H سر اقرار M 8 — بهتر اقرار CHIAL 7 — حق او  
 — 9 IAL پیش سب آں اقرار M پیش مهربان بازار CH آں سب B راس سب IAL  
 10 (om M title differs — 11 CHM IB (and M originally) دی  
 12 IALB H قدر آنگه IALB — کرد برول M دانگدی  
 H om صلح ارونه M رانگه IALB وابجۀ M 1 — ر حال C در و سبم و M  
 نسبی نو M 18 — سندش M دامن 17 — و CN om 16 — نه  
 corr as سندس م او M وابجۀ M کفشش H 19 — ر حال بکایه  
 M 21 — و در خانه حاسب C و M om 20 — text  
 and B in marg I بارعا M و H om قبل حسک B قبل اوخر و وحسک و  
 — 22 ( حال — مازا حال ) — نا بدوا

کشب CH ۱ — چه منکلی M مناع ۴ — آوردی ی C ۳ 61  
 for حوس M سبک CH و 6 MB om سعت حبل M فس خوارو  
 — انکاه M نکرمون H ۹ — آکده C مرورا ۱۸ بنده را M ۸ — نغم  
 — مرد در انتظار CM مرورا CH transp the two hemistichs A 10  
 CH وای H 13 — های فراں C ولوله after است 11 CIAI add  
 For 14, 1۵ C has ۱۴ — کن ر دست قفس M کن ر قفس رود  
 که نبرد من این مناع فلنل \* هست متحول نفس مرد تحیل  
 من پندیرفتم این دول بعدا \* هست بهتر ر کوهر دگراں

H as C, but puts the wrong hemistichs together, has مرد و متبول  
 نشت and دهل with in marg اهل, M has the first of Cs two lines  
 above follows with 14 of text, then 15 a of text completing the  
 line with مال حلیل نشت — رانکه هـ انش نشت 16 B جهد — 17 M وان  
 قس را شد مراد دل حاصل \* کود حق 18 م ms after 17 م در او M فعل و C  
 H رو بجمال 19 B — ارو بجمال H وان MB کش کار 18 M کند شمش نابل  
 transپیش and نش HMB به اسای 20 H om B حداء M  
 — 22 CHVM his دهی C هراوی —

62 1 C om 1-5- 2 H om 2-5 IM نوی — 4 M om  
 1 الله in  $\beta$  — 5 I عنهم B و with gloss اشام over و M

— باطل C 8 — حسن CH 7 — فصل فی الاتحاد CH 6 — عنب کو کود سرح برداشت \* رود دولتی کشوری رانسب 9 M ins after 9 — CHM 13 — عتاب L 12 — ردمت C 11 — in a و C om 10 — مشکل C 14 — رود H سار ار دو M کفت رو نفس را نکى C 15 — کشت بر نو عیش M بر نو عیش کشت H عیش بر نو کشت — با رسده C 19 — دبری رادمی B ویر H صلا و CH 21 — 20 CH transp 20, 21 — 22 M ر فعل —

نرسی IALB و در خود و بدو H خود اندوز M با بودر شاهراه 1 M 1 63 at beginning of  $\beta$  IAL برمی at end line — H القى کرد H 2 — لا محور هندور C عیش در CH 3 — ای صافی CH om 4-10 — همه M همه خود CH 13 — نکرنگ پوش M 11 — باج دارده A 10 — بهسیج A و M om او عوا H 15 — از دم C انکه M خوش را خود نفس خوش CH 18 — حون او ex حواو C 17 — 16 Titles differ — 20 MI om و — 21 M om — 19 H خورم —

ردن H ردن من آن دم بس C 2 — نا H om حواهی رفت C 1 64 Titles differ H om this chap — 4 آن نگو پاروسای M پارسا in کار سار C 3 — من آدم بس و بکنک C 8 — شد صب M دبیی شد صب در C 10 — مقام مسکن M بدس I و بچک B — 11 C om 11 12 M om 11 — 12 A om add oad m in marg — 13 C for خطر — 14 AL بر for — 15 Titles differ — 16 M شهر عظیم — 17 HM شهر for شهره — 18 CHM اندوز CHMIA قسطاط H ساحس ا قسطاط CHMIA — 19 M دران ساعدش M در C om اندران M — 20 HMIA قسطاط C حانه ربون — 21 CHM آوردنم — 22 M بچست —

منبع B in marg راهدان CHM 2 — اندوزن مکن H 1 65 I ins after نو راهدی — 3 C ری H و M درجته — 6 M ساخته corr ex ساخته M om آن M om — 7 H شب برا — 8 M مرا که — 9 C قصد for (without dot) — 10 CM مصعد L قصد — 11 H — 12 I بدالام I مسمی H — 13 CHM transp 13 14 M — 15 C خو بعمله بار M — 16 CHM در شود درانه M با ملا B با قلا من کدم CHM نفس حون شود در — 17 CHB مرنس — 18 C رکب — 19 CHB مرنس M حوی او I — 20 CHB مرنس M حوی او I — 21 CHB مرنس M حوی او I — 22 C —

پاک HM 2 — والا ALB دم کر اندوه والا و و M CH om 1 66 — زبانی و موی و پیشانی M موی و ابوی و روی و پیشانی H بهر مهمانی — 5 M — 4 C for — 3 CH om ML عدد M رانق عقل را



— چکونه H خربنه M bis دل خو شد کعبه CHM 6 — و پرمناست  
 CH 9 — بشدو I نشود علم HM بلهوسی CB 8 — بجری C 7  
 — قاصر C 12 — 10, 11 CHM om 10 — ربه و برد سوي M om  
 — end line H حلّی H حلّی و خلف بود CH 13  
 — 16 CHM om — بدانی H بدار HM 15 —  $\beta$  in و HMIB om 14  
 — 20 M — هرچه CH 19 — حال هنج CH 18 — 21, 20 CH om  
 — 21, 20 CH om

67 2 M — بنیامب CHM 4 — first word چیری CHM 4 — 5 MB  
 om — و 9 CH add حه حدث است \* حه حدث است CH 9 — و  
 13 C — مرغاب H 11 — Titles vary 10 — اس حدث نری (نوی H)  
 —  $\beta$  in فلک C نا کشی داده ر M پای بره نرق نام M  $\alpha$  in کی for  
 15 C om — فصل M بطبع H نا for نا B 14, 15 — H transp  
 16 CH om M — ناو M — 17 M — ناو M — ناو M  
 18 CH om A om add end m in marg I — ناوی M  
 20 — last word H و خدمت HI پی for فرس M 19 — مشت  
 — ناا for برای CHALB ناا H و بار AL 21 — م  
 — در کرده CHIAL حالق CV 22 — حمله در M

68. 1 H — طاعت را فعل خون داشت M نروں H 1  
 4 H om A om add end m in marg — و نروں H دار دل را ردن سرون نروں M  
 5 C om — و C om — و C om — و C om — و C om — و C om  
 7 M — نروں در M — (مفصل for) علت L مفصل I معطل  
 8 CH om — نروں در M — نروں در M — نروں در M  
 9 M om — و HM 10 — 10 CH om 10, 11 —  
 11 M — 14 CH om 14-17 I — نروں در M — نروں در M  
 12 M — 17 M om AB — هرکه در M — هرکه در M  
 13 M — 18 M — 19 M — 20 C — 21 M — 22 CHL  
 — حساب for حدث M مدام AB مگو

69 1 M — 2 CH om — 3 M — 4 M — 5 M — 6 M — 7 M — 8 M — 9 M — 10 M — 11 M — 12 M — 13 M — 14 M — 15 M — 16 M — 17 M — 18 M — 19 C

آن ولی جدا and thence as C, M H این جدا خوانده مر اورا ولی  
M 22 — شد C دوده حسن M 21 — خواند ولی I وصی بی

که حویر در شمار رفته ندی \* بود ای—ود برار رفته ندی

— in  $\beta$  و H om 4 — را M اکثر M 2 — برور رو M 1 70  
B سلامت M 7 — نه نوی پخته M بس حوی M 6 — همه با کام B 5  
— آورد both, corr in marg آمد M both hemistichs آورد H سلام  
8 HM آن M ins

نکده—کودکار معد—ولش —ود دار و حار مهدولش  
هرکه باشد ر حقب معنی فرد حویرن بد ر مرد بیک بدر

حویرن چون CH 10 — حندان H پدیدر شمار M (۲) بر پدیدر شمار H بس C 9  
— حندان HM اندرس CH 11 — در طریق مصرح روحلی M راه چهل M  
CHM 13 — ناد دار انات حویر M حویر for را C 12  
— نهغه for شمار M نادها M 14 — om, A om. add in marg ead m  
CHM 16 — بعدا ر بدو دهدت حوار M 15  
— دمای H (H has this version in marg) حاصه کنیا کشان — پای  
— و از نو C ر صدق و بیار M و نزد شمار C 19 — آن سوال M کردار CH 18  
— نه تکر بر علام شود M که احشام شود M حرام H 20  
— رسم for پیشه M 22 — نوو I دوسندار محکم پی M همی بی I AB

M 3 — آنکه او H است  
نه حسن طاعت کم از عه—پای خواجه حویر حویش را علام معحوای  
for MIALB نهعل AL altern reading in marg ناشی M باشد M 4  
— بهر for در MI جمله را این هرور علب هسب M 8 — CH om 5 —  
— بهف H نکند هر کسی عیان د نا  $\beta$  and for  $\alpha$  end م سر سر پنهان M 9  
M 12 — که از نو بود خلق و حق خشنود M ای M 11 — Titles vary  
H 13 — داده اررهد حویر ووا بهری M 12, 13 transp  
— از پوی و سداد M for  $\alpha$  رب بود H رب نوم C 14 — انپو CHV و  
— از پی خدمت عیال M 15 — and for  $\beta$  what in text is  $\alpha$  and for  $\alpha$  سره مرد  
رواب H 17 — add ead m in marg — H om A om in text  
I transp 18, 19 HB عقیف H آن رن CH 18 — ندسدم

بود آن صالحه رن ربا حویره نام دسم چون دما

حکم M و CH om A om, add ead m in marg — 20 MIB om  
پس ووا M 22 — حسب و نورنا بر چند M 21 — مالک رن و مرد

M ins 3 — اشیدم C این عفات مں از نو M 2 72  
آنکه بدو حجاب طالب حویر \* چر تراب آیم چ—وقت مسجود after 3  
M گشت و معدور بود وی معدور C 7 — در منانه بود C عن for هر M 4  
— at end نهاد I 9 — قاعده HI 8 — گشت العی دران دواو معدور M 10

16 CHM for (ʔ) نرندمی C end line نرندمی H 14 — بود کم  
— حشر C 21 — در سر H نباشد M 20 — وجود او M 19 — این

73 2 H om و AL در — 3 CH om 3-8 A om 3-8, add ead  
m in marg — 5 B حه B موزب B 6 M وعدة A وعدة L  
— 9 M نكوة H چونو بالعن خوش نكوة M 9 — وعدة  
A in بروب M نرايت H 11 — صوت نپای H کرده در شه رة دعا نپای  
marg — 12 CH فصل في — 13 M که کرده است M — هم نرو  
ارندای بو M که کرده است M — 14 M om و m β — 15 CH om A om  
add ead m in marg M دل I دلی (ʔ) نحصي cx نحصي — 16 C  
om L نرا M نرا H حورور H حورور H بندگارا نرور M نرا  
CH om 17-20, A om 17-20, add ead m in marg — 18 B om  
— 20 I کربر — 21 IA اگرچه — 22 CH کس را  
نسب کس را M for this line has H چرا اس

شعب حکم ترا کن فیکون \* در یکی دم هزار اثر ابرو

74. 1 CH فصل في — 2 CML نعم — 3 H نمار for نیاز —  
وایشی کان بودت کوناون نکهه نر اک روی حور فرعون H ins 4  
C also, but α لونا لونا (hiatus) آکشی کان — 7 CH om 7-10 — 8 M  
عم نمار L عم و نمار — 9 M رلف دوست M — 11 CH om 11 12 — 14 C  
H — و حنروب C منوحد and منوحد M (منوحد, i.e., منوحد)  
15 — آت عقل — 16 Titles vary — 18. CHM رمن — 19 CH om  
A om add ead m in marg M پدید both, and so A originally  
also — 21 M لطف حود حوش M — 22 H لحنشیدن — C ناه C om —

75 1 CHIAL om M یعداده ام — 2 M من بحرم و گناه مسبورم —  
پای در پایم از خجالت رت \* دست نر دست چون رنم رطوب M ins پرده نر شب  
3 I حواصت — 5 C دلکم راة C — 6 C in β حوی L حیاب رهی C — 7 C که نباشد C in α M نرسد M — 8 C نمار نگار صاری  
A alternative reading in marg — 9 CH نمار خاب A — 10 CH om A om add ead m in marg A  
حور کم M — 11 CHMI رفتند M حفتند M in β — 12 M نمره  
con ex رحمت نونی مونی M نعمت M — 13 H مرد CH — 14 CH om  
A om add in marg ead m M ناه beginning — 16 C آک for —  
17 M نمره — 19 I in α نکهه M هرچه M بحوردم M — 20 C  
for شش — 21 M مرک so A altern in marg C written  
— 22 II om و —

— که بود C 4 — CH om 3 — مشب M زغب و حوب C 1 76  
 HMIAL ماژنه M که نه اونه بود رمصدی ما C 6 - ماس بودی C 5  
 H for بخود نهان I om add ead m in marg C 7 - وهشی  
 حکم نوکر M از حرد H حوای خرد C 8 — چه بود پدش پاک مشتی هاگ  $\beta$   
 بکرفنی MIALB بیک اگر بندرفنی CH بیک ما کشت بد  $\beta$  M n 9 — حرد  
 — کر کسی کرد مالی اندر C 14 — و علم I 13 — ورنو M om H 11—  
 15 CH om M فصل و MIL بهر آبخار B 16 —  
 Titles vary — 18 C om M داب نو — 19 M ورنو in a C وی نو  
 m  $\beta$  — 20 C نویسی نویس — 21 M first words بهر دین دندۀ M  
 22 CH om —

77 1 M که مان نه اسب H که end line — 2 C ای in  $\beta$  — 3 C  
 om A om add ead m in marg H کمان ما — 4 M و حان و مان  
 پر C 6 — نشنه رار CH om M — ونسب I in  $\beta$  —  
 حرسوی نو نوام 'H نه از هنر M بر for بر B بر H بر  
 10 (H — نو اش M 9 — مرا نو پدتر C هرکه C 8 — وکل کوی M  
 om B صدره — 11 M نارد و مانده M 13 — H om B om و after  
 14 M — دس بهای همه C همه کس را ' — 16 — بحری هشتی M  
 17—19 M before 17 inserts همه را کام و کار و نار از نو \* نازک عقل ناح دار از نو  
 — 18 M حرد هاگ حصر دش پود M 20 — Titles differ — 21 C om M  
 — جهان آرای

78 2 CH om 2—8 I first word — 3 M از پدش حوب حکر  
 مسعد او بهر نو کشب شود  $\beta$  M for از لطف نو a M 4 — حوب کند حکر  
 5 I حو حشب ا — 6 A om add ead m in marg —  
 7 I اردروش — 9 H کام و کار و نار از نو H as H but نارار B  
 10 CHMI — بلخی نامم I 11 — both شدن C نام م CHMI  
 beginning  $\beta$  — 14 M in a که نارد بود M in  $\beta$  —  
 15 M نرد از مکر نو نکاه کلاه M 16 — Titles vary — 17 IAL first  
 word CH for علم M — نامکر نار و نای حطب M رای for علم CH  
 ای منی C 20 — (H om A om add ead m in marg — 21  
 م — وی دکر C اس عرادل M 22 — نرد عقول M قصای عدل M

79 1 Titles vary — 3 — از نو C 4 — حلا رو C 6 —  
 om و H 7 — H mas نام نو بهای —  
 8 B نشود — 10 H ابرت — 12 M راه ارس — 14 CHM  
 16 H — نه قیروان M CH om — 15 in a — چون کردی H کرد نارار  
 20 ( — هنج کس CH پارسا رو I 17 — شدی گل گل حه C پل نه بیس  
 om — 21 B دسی M قعر اک — 22 C om M نبرد مان

نیرون و محیط H و درون دل C نفل H نفل C 3 — ملرم I om C 2 80  
 B محیط — 4 Titles given to this section are inapplicable, v note  
 to trans. — 6 M در خور حق به ناب خلق اند M حمد آلب خلق اند M  
 صاحب خشم و حقه محبور است \* و اس دو اوقات پاک حق دور است  
 عصب و حقد و خشم و صلح و حسد IAL عصب و عقد و حلق و بعل و حسد M  
 C 9 — بحالی H 8 — قدس احد M فرد واحد C صلح for حرص B  
 CMLB سعادت B نراست I، جو حراست بر خورش M 10 — و کمند  
 آدم خاک M نوحید پاکرا صدوی M in 12 — برگرفته M 11 — نهشت  
 بر همه کام نو سرقرار M 16 — از قرب و لطف سعد بعد M 13 — حلی را حلی  
 Titles 18 — بی همه L بی for بی C 17 — خدای بار M قصای C  
 varv — 20 CH فرا — 21 M دنده اردنکرا —

— بی او یک زمان B 4 — بار دارد I 2 — ناورد ناد طعیه M 1 81  
 — اندری H و نهشتار H 9 — نحو یامرد M 6 — درو for برو H 5  
 12 M راه for نار M رو for نو M 11 — مستب C شرح CHM 10  
 om — 13 Titles vary — 14 CB صالحه CM for رخ M 14  
 — بیرون همد M in β نرفهصد C 15 — لغام C برین for نرم H و  
 — در عذاب بود M آسان نو M 19 — both لعام C چون اوزا بر M 16  
 — در عذاب M 22 — نرد انا M 21 — بلا و مانع و عا M و M in α om 20

درئی حواصه هم M حواصه H ناشدش حای خوف و بیم و هراس M 1 82  
 بی نوبه CB نیرو نیس M نیروئی H اوست قصد نیرو C 2 — در نی هم C  
 — وافر H و حق I 4 — بی نوهس و بی او نیس M بی نوبی و بی اوئی H  
 Titles 8 — امر for دار M 7 — ندوی CH end α دبی خوردی H 6  
 vary — 9 M — عقل دوق HIB حان و حال و دوق M 10 CH om 10 to  
 end section — 12 M که درو عقل و حان و دل M آتشش I آتشی M 11  
 M in β بی نار M 14 — گرا عشق کوی او M 13 — نا که حر نار عشق و  
 19 — حان نداده B 18 — شوق شوق β MI in 15 — حو B نار حود  
 — همش M 20 — مرد شود M کرالا شوق درد رو M

83 1 M — چونکه اوزا M 3 — 3, 4 — B om I ره ره begin  
 ning 4 — نمود 5 MA آسمانی AL رمینی M ins -- نو

هردمش رنگ کهر دس گردد \* هر نفس آسمان زمینی گردد

اثری M دره M 12 — نیس M 11 — آنج M in β ندارد آنج M 9  
 — in β آنچه in α L در H om آند M 16 — Titles vary 15 — لطف  
 بر نقش پر کاربرد M 18 — دی او M ترجع H مرجع C رشب و حوب M 17  
 — حکمت و علمش M مستوق for معبرس CM 20 — M om 19 — وقف C  
 — هر کره منتهی است I 22 — 21—8 next p — CH om 21

رس هنر پوروي قوی M 3 — نسب MAB 2 — عقد کرده M 1 84  
 اس IAL ندارد بحای L 6 — کوهرگان مکر M α in چشم M 5 — نفسی  
 M ins 8 — نرد for نس M 7 — کبر

نا دل و چشم مردم ابله \* که نباشد رمدر در آکه

۱۲ CIAL درکه — حان CHM کی for در M 11 — نرید C 10  
 — حمله چون M رویده and گویده M transp نکوید H 13 — طابعوا  
 H هرچه M 16 — فعل MB 15 — دسب for ند M قصای L 14  
 — last word طغیان M نرد for بود C کی اورا C 17 — حاصلان  
 — و امان C 19 — اندر کار M end line همگان HM α at end دادار H دوار  
 — 20 CH om 20—21 — 21 M both آمد A om 21—22, add  
 ead m in marg — 22 H om —

85 1 CH همه ار CH M reads کی دکر

پس دو عکس اکفاب و اک شمار \* و اک سدوم عکس راک نردیوار

CB نَسْرُ A واک همه C 3 — نداد CH end α حو CH 6—2 M om 2  
 — نا تبدل القولس C بیک و فوت CB ارند H 4 — without article  
 HB om 6 و C om — که H om 7 — M for β has  
 H ins نصای ونسب نفع و صبر

کی بسارد بحکم مطلق نو \* ناد نا نادبان رورق دو

ددید C عشق شد H 14 — حدر for امر M 12 — کرای M om H 11  
 17 CM first word — خویش را M خویش H 15 — پذیر جسم و صور H  
 رنده ترکی لسان H رنده کی لسان حنواں را C 18 — فعل را β in H نفس  
 — در نارد C و صایف C نا حرد نطق M 19 — کی نو for کر M حنواں را  
 20 I, and A altern in marg in α نا ر شود — 21 M  
 in α last word M نا ندادب CH in β نا رعایت CH ار در نفس نا ندادب α in

کسی کین و اک نره دور C محصور C مناج و CIL 3 — شعرر B 1 86  
 شرح ار کون شعر نس دور M شرح و شعر ار هرای نس دور اسب H for β has  
 B in C 12 — Titles vary — همچو راحت M خط CI 4 — سب  
 — را حروف کی سده β in در حدوث کی کندد α in IALB 13 — صرف β  
 HM ران M first word 16 — دلپذیر CHM 15 — شکل و HB 14  
 — حان پردرد را دوا H 18 — روح او اس C 17 — راده and داده transp  
 19 C om 19—2 next p — 21 M عادت for صغرت M —

87 1 IALB حانها in α — 2 H رابت — 4. C om M in α او for  
 CH حروف کی IA 8 — واثق for رابق I 7 — لا معارفش عاجز M کی



line show much confusion and many variations in the several MSS —  
21 C om —

91 2 H مغررا — 4 H first word گوهر — 5 C om 5—8 —  
6 M مرقوبان 8 — برشط و شطراں M ائکه H — قهر HM پدید M —  
12 IB — پر عنبر CM پر عنبرو M صاحبش H پر جوهر M — و شطرا —  
B om last تا نو عنل H نقش ALB تا ناشی M — پندره for پندره —  
18 — انقاسی HM — شده H بشود خمره دوری و دبری M — 16  
M بشود — 19 CH om 19—22 — 20 I آف —

92 1 — شوبدریای قیسر القراک  $\beta$  for M دلب باشد C — 2

درحها چنپ مَر رَادی - صان چنپ رمره خانی

with variants C in ا رمضان M in ا فراک H حیان M in  $\beta$  بیان CHB — 5 — و صاه C هه مبرو حه H — 4 — بعر و حای H سحر و حانی C —  
6 Titles differ — 7 M in  $\beta$  om ا — 8 — M in  $\beta$  om و خوش H ALB — 9 — مینو M بنوی او H — 10 —  
H — 11 M — آف for ران M — 13 — گردی M — 14 —  
و براناج M — 16—18 — CH om 16 — 16 — و معنی C به بعد و حرمی — 17 —  
C د د for دلو — 19 — م م م م م — 18 — و بعد ماند و گاه — 20 Titles —  
21 H — 22 M —

93 1 ا ماول C — 4 — صاج C — H در نغمش سی C —  
7 — رانرس M به نرس H حکم آن رنس C — 6 — نه for ا —  
کند  $\beta$  M نعلمش کنی خود C کند نصیر M — 8 — نرس کنی C نرس —  
HMIB دانش چو حان M — 11 — که H 9—10 C om 9 — 9 —  
M خللی L خری H — 15 — H om — 14 — پا for تا B — 13 —  
H و C om 17 — و C om 16 — و B om ناک حرمی H پربانک —  
at end of hemistich ص سب I هو و I حو for فعل M فصل و خدی —  
18 Titles vary — 19 C om second hemistich and —  
onwards to second hemistich of next section exc 94, 16, 17, 18 H —  
M حاصل H — 20 — کله از حان H ر ل for ل ALB و حشر M پایش —  
— نو حدا نو کار M — 21 — حاصل —

94. 1 H — 2 H transp the two hemistichs HM که بسی —  
گولی for گوشه ALB in  $\beta$  گفت گوی B — 4 — و دور H پس for کس M لای —  
M بحکم م — 7 — نقاب IB — 8 — نصیب رمره M نصیبش از رمره H —  
M شک نه  $\beta$  H in  $\beta$  شکده HM in ا — 11 — هجار H — 10 — رای عوای —  
1 — M — نازار و گاه L om H — 14 — نو for خود HM — 13 —  
— نیاند CB نکدازد H آمد M — 17 — نایجاره M برای B برای for مرا —



18 HB کرد میخور دور فراکش M پس HB 19 Titles differ — 20 A  
M ins بودی و بودی C نهشی

گاه درس و سلوات فراک \* لا کمال حلاوت قسراک  
ای بدست هوا شده رنار \* پای بس هوای بجا مجار

— و آنچه آمد MI 22 — بنماشا نعام M 21

95 1 C and so also H originally M in  $\beta$  مرچه — 2 M  
C — موی نطق M گردش H — 3 M شده for گشته — 4  
H مصر حق چورو حنر M مرش چون 1 — 5-10 M سوه الخلاس  
B مریون قلم ل altern in marg و مریون قلم M میر H hiatus after  
altern in marg پاک H and MI altern in marg — 9  
for H om. و 1 in  $\beta$  — 10 M چون بخوانی بو — 11 H om  
C M H — پیش (B) نبرو شد برای M — 12 M  
حدث 14 — بیا نه for M و وحدت C — 13  
C end both hemistichs کی M و صافی چو M — 15 HB  
ناح سلطان بدو ما آمد M — 16 M عس ر خشم H در MI  
17 Titles vary — 18 M و C in a om مرکز ملک عدل M  
19 C om HM لایحه — 20 C مفر

96 1 CH بدون — 2 CH om M in  $\beta$  کر — 3 M for B line  
M ins a line with first hemistich وقف C بعدین نه در طریق مجار  
except for and second as text و ما نه صدق و بار  
C اورب C و MI om second و B in a om first — 4  
C در C — 5 M in C — 6 C شندی C — 7  
MI B پانالی H — 8 H آمد M — 9 C om 11 — 10  
M و دلش H نآتش H — 11 H آنچه بد H — 12  
M خبر لب ای خرسدانی M — 13 H om — 14  
first world CH — 15 H و رین برمد M آن نفس بو M — 16  
M — 17 M — 18 M — 19 M — 20 M — 21 M — 22 M  
M ins H in  $\beta$  om و M ins

را در س او علم حق را را \* لب صفق و صلاح و علم و صدا

22 B — سوی آسمان شور H باشد for بینی 21 — منشور MI 20  
— و C om مانده است

97 1 C — موش IB and A altern in marg طرفش C — 2  
I شغف AL altern in marg شغف H and B altern in marg  
— دلف ALB all give altern in marg و H و C in  $\beta$  om صلق M سبق

4 C om 4 8 HM محال — 5 M for وقت — 6 H آستندش سود M حال — 7 M آستندش  
 8 M آستندش — 9 M آستندش — 10 C first word شفق H — 11 M آستندش — 12 M آستندش  
 13 M آستندش — 14 M آستندش — 15 Titles differ — 16 HM آستندش — 17 H آستندش  
 18 CHM in  $\beta$  آستندش — 19 (H om 19—22 M آستندش — 20 M آستندش  
 21 M آستندش — 22 H آستندش

98 1 ( beginning در H — 2 ( last word — 3 C آستندش — 4 C آستندش  
 5 M آستندش — 6 C آستندش — 7 M آستندش — 8 M آستندش — 9 M آستندش  
 10 M آستندش — 11 M آستندش — 12 M آستندش — 13 M آستندش — 14 M آستندش  
 15 M آستندش — 16 M آستندش — 17 M آستندش — 18 M آستندش — 19 M آستندش  
 20 M آستندش — 21 M آستندش — 22 M آستندش

واینکه اریای نام کار کمال \* بر سر عقل ناه شرح نهاد

8 CHM آستندش — 9 H om آستندش — 10 M om آستندش — 11 M om آستندش

ر کناری برار میان منی حوں بدستدار نار پنهانی  
 هرکه دل در عرو هر دست سود کرد از زبان و حالی رسب

11 I آستندش — 12 M آستندش — 13 M آستندش — 14 M آستندش — 15 M آستندش  
 16 M آستندش — 17 M آستندش — 18 M آستندش — 19 M آستندش — 20 M آستندش  
 21 M آستندش — 22 M آستندش

99 1 M in  $\beta$  آستندش — 2 M آستندش — 3 M آستندش — 4 M آستندش  
 5 M آستندش — 6 M آستندش — 7 M آستندش — 8 M آستندش — 9 M آستندش  
 10 CHM آستندش — 11 HM آستندش — 12 M آستندش — 13 M آستندش  
 14 M آستندش — 15 M آستندش — 16 M آستندش — 17 M آستندش — 18 M آستندش  
 19 M آستندش — 20 M آستندش — 21 M آستندش — 22 M آستندش

100 2 I آستندش — 3 M آستندش — 4 M آستندش — 5 M آستندش — 6 M آستندش  
 7 M آستندش — 8 M آستندش — 9 M آستندش — 10 M آستندش — 11 M آستندش  
 12 M آستندش — 13 M آستندش — 14 M آستندش — 15 M آستندش — 16 M آستندش  
 17 M آستندش — 18 M آستندش — 19 M آستندش — 20 M آستندش — 21 M آستندش  
 22 M آستندش

ای سنانی چو بر گریه لب در معنی کشیدی اندر ملک

( — ل HM ) چو بر گریه لبی حق اول پس بگوشت احمد مرسل

6 ( — ل HM ) چو بر گریه لبی حق اول پس بگوشت احمد مرسل

احمد مرسل آن چراغ جهان رحمت عالم آشکار و جهان



عده و شیده و لعین بوجهل یک حالیم پر داکس و نا اهل  
 عالمی پر سماع دیو دستور صد هزاران ره و چه و همه کور  
 بر چپ و راست عول و پیش بهنگ راهبر گشته کور و همرة لنگ  
 حسد و هل زار پر خوانی نردم حلق کرده ذبانی  
 چون رتوحید گفته شد طرمی تعب حواهم ر انبیا شرمی  
 حله تعب رسول باز پسین آن ر پیغمبران بهیسی و گرین

- این چو ناده رمعر عقل ردای      وان چو نکها رسر عمامه ربای  
 این وثن را حدای خود خوانده      وان ثمنی وار دینی تراسانده  
 این یکی سحر و آن دگر تعلیم      این یکی در امید و آن در بیم  
 همه با خوب سیرتان بودند      همه اعمی بصیرتان بودند  
 ۵      عام قانع شده برین دینی      خاص مشغول در نسیم دینی  
 دین حق روی خود بهان کرده      هر یکی دین بد عیان کرده  
 بدعت و شرک پر بر آورده      ندقه حمله سر بر آورده  
 این نه تلقین هرزه در بند      وان بدعتیل بیهده حرسند  
 گوش سرشان هوس شوده ، دیو      هدیان شال هدی نموده ر دیو  
 شده نزدیک عام و دانستند      سعه و عیب و مصولی پند  
 ۱۰      خاص در بند شهوت و لذات      عام در بند هرل و ترهات  
 مندرس گشته علم دین حدای      همگال از احای و هرزه دزای  
 عمر خود حسنه در بهانه علم      عقل پوشیده در میانه علم  
 راستیها ر بیم بند و ظلم      روی پوشیده چون الف در رسم  
 ۱۵      حاصلان چون بحانه بار شدند      عامه هم با سر محار شدند  
 آن یکی رفته بره موسی      وان دگر مقتدای او عیسی  
 کوش زردشدنی آشکارا شده      پرده رحم پاره پاره شده  
 ملک توزل و ملک استران      شده از حور یکدگر ویران  
 حدشه تاحله سوی ینثرب      میل نا ابرهه ، مرع هرب  
 ۲۰      حانه کعبه گسسته بدخانه      بگرفته عصا بیگانه  
 پر بهالت جهان و دیو رنگ      بر هر دمند راه دین شده تنگ  
 نادگ برداشته سحرگاهان      سگ و خر در جهان گمراهان

بر پریده ز دام ناسوتی در حریده سدار لاهوتی  
 دیده حظهای حطّۀ ملکوت همچو عیسی بدیده لاهوت  
 خویشنی را یکی محسوس در ده کان یکی که هیچ ازان یک نه  
 همچو نقش ریاد بهر پیسی بسوی خود یکی و آن یک هیچ  
 تو یکی و لیک هم راعداد نام داری و بس چون نقش ریاد

حک آنکس که نقش خویش بسست نه کس او را نه او کسی را حسب  
 آنکه درنده این جهان آویخت سود کرد از رلشگرش نگرین  
 کاین جهانست مایۀ عم و رنج حوادة عاقل ورا سرای سپنج  
 رانکه باشد روی عقل و نظر دهریم نوقت خود سه ظفر  
 پس تو ای نوالصول لغاری چون درین رود بریل و غاری

هممرت باد بهر صورت و جان این جهان عقل و آنجهان ایمان  
 حک آنکس که عقل رهبر اوست هر دو عالم بطوع چاکر اوست  
 چون در آمد و عال را حاله سرد شد گف و کوی دلاله  
 گرچه دلاله مدعی کارسب گاه خلوت ترا گرانسب

### دُرُ الْأَنْبِيَاءِ خَيْرٌ مِنْ حَدِيثِ الْجُهَلَاءِ

انبیاء را ستان دین بودند حلق را راه راست بنمودند  
 چون عرب ما مرو رفتند نار خود کامل بر آشفند  
 پردها بست ظلمت از شب شرک نوسداداد کفر بر لب شرک  
 این جلیلیا چو شاخ گل در دست و آن چو نیلوفر آفتاب پرست  
 این صم کرده سال و مه معدود و آن خدا مائدة از همه مقصود

این شمرده رحمت بی ترهل ندی از دیو و یحیی از پردان  
 خاک پاشان آتش آسمان آب کوبان باد آرامان

- مرد دانا بحال سماع کند / حرف و ظرش همه وداع کند  
جان از حفظ خویش برگیرد / کارها حملگی بر سرگیرد  
نامرید جوان سرود و شفق / همچنان دان که مرد عاشق و دق  
حال کان از محال و رزق بود / همچو مریحون و بانگ عرق بود  
بانگ از حال عرق سود نکرد / آتش آشیش دود نکرد ۵
- در طریقی که شرط حال سپیدست / نعره بیده حری و ترسید  
هر که در محلی سه بانگ کند / دل کر اندیشه در دبانگ کند  
ورنه آه مرد عشق العقیع / همچو مار بست حلقه بر سر گنج  
از دعا گر گنج بر حیرد / مهره کامش آتش انگیزد  
نظم اندر فقیر چیست حری / چک چک بدر چراغ چیست نری ۱۰
- آب و روعس چو درغم آمیزد / نور در معو روعس آویزد  
نف چو روعس بدیش برگیرد / نم بیگانه بانگ درگیرد  
آه دعائی طبیعت تحت / راه بیدائی شریعت تسب  
آید رشاسب راه شما / پرده آید ست آه شما
- التمثيل فی حلقة آدم وعیسی بن مریم علیهما السلام ۱۵

- بدر آدم اندرین عالم / حسب ازان دم که زاده مرم  
بن که تن شد ر رنگ آدم شد / حال که جان شد ر بوی آدم شد  
مهرکرا آن دمست آدم اوست / زان دم بیست نقش عالم اوست  
آدم آندم که از قدر دریافت / دل حریفان موی حال شقامت  
که ازین دم حشر چگونه دهی / گفت هضم ر حاء و حامه نهی ۲۰
- جاده و جام ما نهی راست / کین گرانمایه سحت ارزاست  
همه خواهی که باشی اورا باش / بر او سوی خویش هیچ مدانش

طمع قوال را زبون باشد عشق را مطرب از درون باشد  
 در دل نفس نه بر رخ حال که خیالت نشان دهد از حال  
 ناخیال لطیف گوید راز شکر و پیچ ووقعه در آوار  
 هرچه آوار و نقش و آواره است حله شان از برون دروازه اسب  
 هیچ معیشتی اگر دربانگ بللی نداده بیستی بدو دانگ

دل رمعی طلب از حرف معوی که بیانی ز نقش عبیر نوی  
 عدتی دان درین سرای محار چشم را رنگ و گوش را آوار  
 مجلس روح حای بی گوشه‌یص و اندر آنجا سماع خاموشیست  
 کی سوی عشق دیدنی باشد لدتی کل چشیدنی باشد  
 طمع را از عفا مگردان شاه که عفا هر عفا بیارد یاد

یار کو بر سر بل آمد یار تو مرا ورا را آب در مدار  
 یا تابش مرو بر از هر کیس یا نکاش سهار و حوش نشیسی  
 هرچه در عشق بیگ و هرچه بدست باز حکمش کشیدن از حردسب  
 هرچه صورت دهد ناآتش ده ناله زار در دل حوش نه  
 چون برون ناله آید از دل حوش پای او گیرد سوی دورج کش

می نداری حیر توای بناس که صد نصد و حیل و ریواس  
 آن همه دیو نفس در تو دمدم تا ر تو عقل و هوش تو برمدم  
 ای درین نادیده پیرار بیداد عمر را عمر حوادة شرم باد  
 راه دین صنعت و عذارت بیست نحو و تصریف و اسعارت بیست  
 این معات از کلام حق دورست فمن قرآن چو در مثنوی سب

ناگهی باشد ای مسلمانان که شود سوی آسمان قرآن  
 گرچه ماندست برد ما نامش بیست ماده شروع و احکامش



- ترو خشک همان درون و بیرون آنچه موحود شد بکن میگون  
 حکمهای که گشت ازو معلوم همه کردند ترا ازو معلوم  
 بشنوند ترا معات حدای گشته پیشت صدق قصه سرای  
 مسموع چون کند سماع کلام گیرش نطق موی بر اندام  
 تائیدی ندیده احلاس چون بخوانی تو سورة الاحلاس ۵  
 سوزی همچو سرور عاتقربی نظم او چون بدفش طعربی  
 نصب و رمزش چو عرش و چون کرسی گرتو از مرشدی خبر پرسی  
 حر و حرم دی از طریق قدم لوح محفوظ و سیرس قلم  
 هر بهال روح و پرده نور نقطها حال مشک بر رخ حور  
 اینچینی در نگر صورت او تائیدی تو سر سورت او ۱۰  
 تا الف را درون رای آرد با و تا را بر پر پای آرد  
 تا مرشد بجای حال و حورد یوسف حوب را بهزده بد  
 زانکه در کوی عشق وحدت و هنگ بیس ارین قیمتی بیارد رنگ  
 بونه شهوت امتهانش کند پس اراں همچو زر گانش کند  
 پس دیگر بانه بونه وارد تا درو عل و عش نگدارد ۱۵  
 پس چو برمش کند مرو ساید پس بدو تاج او بیلزاید  
 هر ملک را که عدل و دینی باشد اسرود تاج او چینی باشد

## في اهتمام القرآن

- س زانوی حیسریش بهضاند ۱ بیتہ چو بر در دسغی خواند  
 مغربی زاهد از پی نگ دانگ همچو تمربی دو معرہ دارد نانگ ۲۰  
 قول بازی شفو هم از بازی که حاکم صعب قاری  
 مرد عارف سخن و حق شفو لا حرم اشد باق کم عدود

حق نگو و معای و اعراب رو ندیدم صدق در محراب  
 حدیثه درسزدن بیک آید حامی هم کند بیک آید  
 چند کو لاف رد ندوئی ما پس ندانست قدر معنی ما  
 بحر از گف و گوی و دمدم بیست گرئی نصیب این رمه  
 ۵ سوی میدان خاص اسپ ناهب روی ما از نقاب ما بشناخ  
 بر سر گوی ما برشت و نگو سگی آمد کسی پیامد ارو  
 عقل و حل را بقول من سپرد سوی رای و هوای خویش برد  
 که نفع هوا بعصب مرا گاه بردام نفس بسب مرا  
 که بسوی شراب زاند مرا که سراه سرود خواند مرا  
 ۱۰ که بخواندی مرا سراه محار حیره نکشاده چون حوران آوار  
 که شکستی چو چوب را شکسته سرد روی هر دم از شکسته  
 که چو قوال کرده از نعمه منورق هر دم از رحمه  
 ای مدتر ر مدبری چنینی خواهم انصاف تو بیوم الدی  
 در سزای محار از سر بار که نه بازارگاه و که بعمار  
 ۱۵ حلوه کردی سراه اعشاری که بحر می و که ناواری  
 سحلی کر تو گشت آلوده گرچه بیکوسب هسب بیهوده  
 ناد اگرچه خوش آید و دلکش بر حدث نگردد ناشد حوش  
 مرحب را نامریزدانش بس نه مهجور کرد قرانش

### فی حلوة القرآن

۲۰ کی چشی طعم و لذت قرآن چون زبان بردی و نبردی حل  
 اردرتی بنظر حل آی نمشای باع قرآن آی  
 تا بحال تو حمله نماید آنچه بود آنچه هست آنچه آید

منشانه ترا شده معکم کرده بر معکمش معول کم  
 نو رها کرده نور قرآن را در پی عامه صورت آن را  
 ساخته دست مرده سالوس بهر یک من حور و دو کاسه سندوس  
 که سرودش کسی و گاه مثل گاه ساری از ملج حقل  
 که رنی در همش نه بی انبی که شورش کبی نه نوالعصبی ۵  
 که کبی بر قبلس حور و تاول که کفی حکم را بران تعویل  
 که ر پاپانش سر بری بحیال که درونش کفی برین بحال  
 که برای خودش کفی تعمیر که بعلم خودش کفی تعمیر  
 می نکردی مگر نه پیغاره کرد مکتوبهای پیغاره  
 گاه کوئی ریبی قاهر را یا نه کرباس باق قاهر را ۱۰  
 که نویسم ترا یکی نمود پاک دار ای حوان مدار بلید  
 یک هدیه بگاه می ناید خون مرغ حیا می ناید  
 این همه حیل بهر یکدورم شاه با چاشنی بهر شکم  
 عمر بر داد بهیچره نماند من چه گویم نزد که شرمست داد  
 در یکی مسعدی حرم بهر خلق بر داد بهیچو نای و حرس ۱۵  
 زین هوس شرم شرح و دیفت داد نا حرد با اهل قریبت داد  
 نا چنین حو و وصل و مرهنگست شرح نادت که بیست خود نکست

### في حجة الکلام

باش تا روز مرض بر بردن گله جان تو کند قرآن  
 گوید این ماحل مصدق تو چند ناطل کشید از حق تو ۲۰  
 گوید ای کردگار میدانی آشکارا چنانکه پنهانی  
 شب و روزم بخواند ما مریدان داد یک حرف من بصلی داد

گر همی گسج دلت باید و حاکم آیتی رو بصل و دل مرحوان  
تا درو گوهر یقیں یابی تا درو کیبای دیں یابی  
تا بیلای تو درج در بنیم تا سدای تو رزّاب ار سیم  
تا نماید نغو چو مهر و چو ماه روی خوب خود از نقاب سیاه  
چون عروسی که از نقاب تنک بدر آید لطیف و روح سبک

### في هداية القرآن

وهدرس او و عاشقان راهی رسد او و فاسقان چاهی  
در ن چاه حاکم را وطنست نور قرآن سوی آن رسد  
حیر و خود را رس بچنگ آور تا بیلای بعات نوک و مگر  
ورده گشتی بقعر چاه هلاک آب و بادست دهد باآتش و خاک  
تو چو یوسف بچاهی از شیطان حرمت نشری و رس قرآن  
گر همی بوسعیت باید و حاکم چنگ دردی زن و نرّای ار چاه  
زاد مردان رس بدان دارند تا بدان آب حاکم بدست آرند  
تو رس را همی بدان ماری تا کبی بهر نان رس ماری  
کس نداند دو حرف از قرآن با چینی دیده در هزار قرآن  
دست عقلت چو چرخ گردانست پای بند دلت تی و حاکم  
گر ترا تحت و تاج باید و حاکم چه نشینی مقیم در ن چاه  
یوسف تو بچاه در ماندسب دل تو سوره سعه خواندسب  
رس از درد سار و دلو از آه یوسف خویش را برآر ار چاه

### ۲۰ في عِزَّةِ الْقُرْآنِ إِنَّهَا لَيَسْتِ بِالْأَعْشَارِ وَالْأَخْمَاسِ

بهر یک مشت کودک از سوس نامن اعشار کرده و احماس  
کرده مدسوخ حکم هر نسیم شده در علوم آن راسم

- ای در پیا نیک کف آورده      در ملک مریض ماف آورده  
معز در راه بدست نازیدی      که نکرد مدف همی گردی  
رس مدهای تیره دست بدار      در مای رنجر بحر برآر  
گهر بی مدف درون دلس      مدف بی گهر درون گلست  
قیمت در ده از مدف باشد      قیر را قیمت از هدف باشد ۵
- آنکه داند ندید مهر از قعر      بشناسد ر در دریا نعر  
وانکه بر شطر شط این دریاست      به سراوار لول و لاس  
سطر قرآن چو شطر ایماست      که از راحت دل و حاست  
معت لطف و عرت قرآن      هست بحر معیط عالم حل  
قعر از پر ر در و پر ر گهر      ساحلش پر ر عود و از عدر ۱۰
- روست از بهر باطن و ظاهر      مدعب علم اول و آخر  
پاک شو تا معانی مکنون      آند از پنهان حروف نزن  
تا نزن ناند از حدت اسل      کی نزن آید از حروف قرآن  
تا توانشی ر نفس خود معسوب      تا تو و عقل تو چه رشت و چه حوب  
سود دل ر حرف قرآن به      نشود نرنه بیج نجی نرنه ۱۵
- نکند حیره رودی و دیری      آب در حواش تشنه را سیری  
تو که در بند کلک و انقاسی      چهره را از نقاد شناسی  
نمود حمامه در جهان سحی      رنگ و بوی سحی چو حال سحی  
چون قدم در بهی دران اقلیم      کسدت انحد و ما تعلیم  
چون بخواستی تو انحد دیں را      اب و حد دان تو شمس و پرزین را ۲۰
- سیرت صادقان چینی باشد      انحد عاشقان همین باشد  
پرده روی روز ناپرسب      نظم اس نکنه سحت ناپرسب

حکمت از حریف تو سرود آید بُنی از حیل تو سرود آید  
 تا درین تربیتی که ترتیبست تا درین مرکری که ترکیبست  
 تا درین عالمی که پر میدهست تا درین مرکری که پر کیدست  
 نصربید بین بدل طوبی بران حرف حوال بدل معنی  
 ۵ بکن از بهر حرم قرآن عقل را پیش نطق او قرآن  
 عقل نبود دلیل اسرارش عقل عاخر شدست در کارش  
 تو کس و ناحط و عماری به سراروار پرده زاری  
 تو نگشتی سرّ او واقف رسیدی هر در مرمی  
 تا هوا خواهی و هوا داری کودکی کی نه مرد ایی کاری  
 ۱۰ چون همان هوا هر دگرمت یکی محض جای ند گرفت  
 دیو بگریخت هم بدوح آر یامت انگشتی سلیمان بار  
 شد هریم رسّ او شیطان چه عجب گر زمان شد از قرآن  
 باش کانه که صدح دیب ندمد شب وهم و خیال و حس نرمد  
 چون ببیند مر ترا بی عیب روی پوشیدگان عالم عیب  
 ۱۵ مر ترا در سرائی عیب آرند پرده از پیش روی بر دارند  
 سرّ قرآن ترا چو بنمایند پردهای حروف نکشاید  
 حاکم احراقی خاک را بیند پاک باید که پاک را بیند  
 در دماغی که دیو کمر دمید هم قرآن ازان دماغ رمید  
 هر بود همچو سنگ خشک حموش سویی سرّ بُنی بیارد گوش  
 ۲۰ راستماع قرآن نقابد گوش در پی سرّ سورة نارد هوش  
 هوش اگر گوشمال حق یابد سرّ قرآن رسوره در یابد

## فی ذکر اعجاز القرآن

- سر قرآن قرآن نگو داند      رو شدو رانکه خود همو دادند  
 کس بشناخت جز بدیده حان      حرف پیمای را ر قرآن حوان  
 من نگویم و گرچه عثمانی      که تو قرآن همی نگو دانی  
 هست دیبا بسان تابستان      خلق دروی بسان سرمستان  
 در بستان علفند همه      مرگ همچون شدن و خلق رمه ۵  
 و اندرین بادیده هوا و هوا      رنگ گرمص همچو آب روان  
 هست قرآن چو آب سرد مرات      تو چو عامی تسه در عرمات  
 حرف و قرآن تو ظرف و آب شعر      آب میخور ظرف در منکر  
 کان کین ران بمادت اوطان      که نموزب و مهر در سرطان  
 ران بمادت بهاد بی روزه      کاب سردسب و کوزه پیروزه ۱۰  
 سر قرآن پاک با دل پاک      درد گوید بصوت اندهک  
 عمل کی شرح وسط لو داند      فوق او سر سر نگو داند  
 گرچه نقش سخن نه از سحمت      بوی یوسف درون پیر همت  
 بود در مصر ماده یوسف حوب      بو بنگران رسیده زی یعقوب  
 حرف قرآن ز معنی قرآن      همچنانست کر لباس تو حان ۱۵  
 حرف را سر زبان توان راندن      حان قرآن بعلی توان خواندن  
 صدق آمد حروف و قرآن در      نشود مائل مدف دل هر  
 حرف او گرچه حوب و مدفوش      کوه ابرو همچو عین مدفوش  
 از دلاں کن سماع موسمی وار      بر برون سو چو زیر موسیقار  
 جلی چو آن حواند لقمه چرب کند      هر که نشود حرقه قرب کند ۲۰  
 لفظ و آواز و حرف در آب است      چون سه چوبک ر کامهای نبات  
 بوست ارچه نه خوب و نمر سود      بوح هم پرده دار معر سود

- تو هنوز از کفای شب و روز قشر اول چشیده از کور  
 کاولین پوست رمت و قلع بود دومین چون رماه سلخ بود  
 سیومین آن حویر زرد تفک چارمین معز آنداز حدک  
 پنجمین مندرل ست حانق تو سبت اندیا ستانق تو  
 ۵ چون ر پنجم روان بیلوائی پس لائل چرا سرود آئی  
 نور قرآن نقاب او دیدی حرف او را حجاب او دیدی  
 پیش نا اهل جهرة نکشاست نقش او پیش او بر اسنادست  
 گر ترا هیچ اهل آن دیدی این نقاب رقیق بدریدی  
 هر ترا روی حویش بنمودی نا روانت بدو بیاوردی  
 ۱۰ دل معجروح را شفا ر و بست حلق معصوم را دوا رو بست  
 تن چغد طعم ثعلش از پی ریب حان شداد که طعم روع چیست  
 حس چه بیند مگر که صورت نمر معر داد که چیست اندر معر  
 صورت سورتش همیکروائی صفت سورتش نمیدائی  
 کم ر مہمان سرای عدس مدان حوان قرآن نه پیش قرآن حوان  
 ۱۵ حرف را ران نقاب خود کرده اص که ر نامعصومیت در پرده اص  
 صورت از عین روح بیکسرت تن دگر دان که روح خود دگرست  
 تو همان دیدی ز صورت آن کاهل صورت ر صورت سلطان  
 چه شماری حروف را قرآن چه حدیثی حدث کئی نا آن  
 حرف نا او اگرچه همخوانه است بیکسرهتچو نقش گرمابه است  
 ۲۰ که نه بیند همچو بیداران دات او حفتگان و طراران

## فی ذکر سور القرآن

چونکه باشد ر معرمان نه بهمت سر مران ران نداده گهت



در همت روحها منابش اوست      سلوک عقلها منابش اوست  
 آید از شعاعی حسان ثقی      رایتش در د و اسد هان ثقی  
 عقل کل را نمکده در شدت      نفس کل را بشاده در عدت  
 عقل و نفس از بهاد آن حاکم      مصفا از طریق آن ماحر

## ۵      فی جلال القرآن

هم جلیل ما با حجاب جلال      هم دلیل ست با نقاب دلال  
 سخن لوس و افصح و اثنق      همت اوست لایم و لائق  
 در حان را حروف او درج ست      چرخ دین را هدایتش روح ست  
 روضه انس عارفان ست او      حب الاعملى روان ست او  
 ای ترا از قراءت قرآن      از سر عقلت و ره عصیان ۱۰  
 بر رسل از حروف دوتی به      در حقایق از وقوف شوقی به  
 از کمال حلال و سلطان      هست قرآن نه حجب و برهان  
 از دوزخ شمع منعم اسلام      در برون حازن عقیده عالم  
 عاتقان را حلاوتی در جهان      عاملان را تلاوتی برهان  
 بر زبان طرف حرف و دوتی به      عامل از معیشت که از پی چه ۱۵  
 دیده روح و حروف قرآن را      چشم هم این و چشم حان آنرا  
 نعمت آن برده جسم رگوش      نعمت این بخورده روح رهوش  
 بهر نامحرمان ر پیش حلال      بسته از مشک پردهای حلال  
 پرده و پرده دار را ارشاد      نمود دل بهیچ مان آگاه  
 دادند آنکس که وی بصر دلدرد      پرده از شاه کی حشر دارد ۲۰  
 بشد از دور طاهر ازرق      عرق او ست و تار گیش خلق  
 نهر و نفس و سرأت و نسوب      از زمین هم تا سر پروب

پیش شرمش را شعر حسنی نه      بیت را همچو بیت شکستی نه  
 شرح از اشعار محب بیگانه است      گرچه با او کدو هم از خانه است  
 هرچه ما را مدح معذور است      هر کسی که از پس و آن دور است  
 برق حظرو انحاب او داد      کالچه را حب حرام او داد

۵. ذَكَرَ كَلَامَ الْمَلِكِ الْعَلَامِ يُسَهِّلُ الْمَوَامَّ قَالَ اللَّهُ تَعَالَى  
 قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا  
 بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ  
 لِبَعْضٍ ظَهِيرًا وَقَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ  
 الْقُرْآنُ غِنَى لَا فَقْرَ بَعْدَهُ وَلَا غِنَى حُوتُهُ  
 ۱۰. وَقَالَ عَلَيْهِ السَّلَامُ الْقُرْآنُ هُوَ الدَّوَاءُ  
 مِنْ كُلِّ دَاءٍ إِلَّا الْمَوْتَ

سخنش را ریس لطافت و ظرف      مدمت موت بی درحمت حرف  
 معش را حدوث کی معقد      سخنش در حروف کی گنج  
 وهم حیران در شکل صورتهاش      عقل واله رسر صورتهاش  
 ۱۵. معر و بعزت حرف و سورت او      دلبر و دلغرب سورت او  
 در گرفتگی مقیم قوت و قوت      دادا ملک و رادا ملکوت  
 هر او بهر حل مشکلیها      روح حانها و راحت دلها  
 دل معجز را شعاع قرآن      درد دلسوز را هوا قرآن  
 تو کلام حدای را بیشک      گرفت طوطی و حمار واشک  
 ۲۰. اصل ایمان و رکن تقوی دان      کان یاقوت و گنج معنی دان  
 هست قانون حکمت حکما      هست معیار عادت علما

- البتهم از عکس آفتاب شمار آن دایم عکس آب بر دیوار  
 همه را باز حود رساند بخود کایچه یک را از دیلمد به  
 همه هستند و از همه همه دور در بی حواصده تصیر الامر  
 زود و لیک قوت و حول ست امر او ما یبدل القول ست  
 ۵ امر لوز قهری نبود خلق را هر تعیری نمود  
 است قادر بهرچه خواهد و خواست هرچه خواهد کند که حکم او راست  
 آنکه معذرت زیر پند اوصد رانکه معذور بنده کرد اوست  
 همه از امر اوست زیر و زبر غافلند آدمی زهر و زهر  
 هرچه بدست و هرچه خواهد بود آن تواند کرد گو فرمود  
 ۱۰ هرچه اسناد بر نوشت و براند طفل در مکتب آن تواند خواند  
 گو نوشت انجیدی در دفتر خویش نتواند گو کند سر خویش  
 در دره جبر و اجتناب حقایق می تو و با تو نیست کار حقایق  
 همه از کار کرد الله است بیکسخت آنکی که آگاه است
- 
- عقل شد خامه نفس شد دفتر مایه صورت بدیر و جسم مور  
 ۱۵ عشق را گفت حررمی مهراس عقل را گفت خویشی بناس  
 عقل دایم رعیت عشق ست حاسباری حمیت عشق ست  
 عشق را گفت ناهشاهی کی طمع را گفت کدخدائی کی  
 لرغنا طعمه مار ارکان را پس بکف کی تو آب حیوان را  
 تا چو رو نطق مایه سار در دره روح قدس در سار  
 ۲۰ روح قدسی نفس باز شود نفس چو عقل پاکسار شود  
 همچونی ست از بدایت جان روش اوست تا نهایت جان

عقل را نقل کرده اسدانش      نفس را پی بریده انسانش  
 دست نفس سوی عالم حان      همچو کورست و گوهر عمان  
 کور را گهری نمود کسی      زین هوس پیشه مرد بوالهوسی  
 که ازین مهره چند میغشواهی      گف یک گرده و دو تا ماهی  
 بشداسد کسی چیه داری حشم      لعل و گوهر مگر بگوهر چشم

پس چو این گوهرم نداد حدای      آن گهر را بدر تو ژاژ معای  
 گر بخواهی که بر تو حدد حر      بود گوهر شناس بر گوهر  
 دست گوهر شناس نه داند      چون کف پای بر صدف راند  
 سایبانیس عقل بر در او      حیلناشیس حان ر لشکر او  
 حل نرید ر بیم مهجوری      خاک درگاه حر بدستوری

آن اویند در مکان و زمان      از کی امرتا دریچه کان  
 گفته از بهر خدمت درگاه      امر با عقلها اطیعوا الله  
 نفس روینده تابه گریونده      همه چوننده اسد روینده  
 بیک دانی که در فصلی ازل      دست مع حدای عز و حل  
 کرده امر خدای در هر من      قوتی را تعلی آنستی

تا چو راه مشیمه نکشاید      رانچه گشتند حامل آن رابند  
 آنکه او را عدم برد ممان      کی وجود آرد اندر عصیان  
 کرده یگ امر حمله را بیدار      همگان آمدند در پرکار  
 نفس ممان پذیر ممانده      عقل قرآن شناس ایمان ده  
 حرد و جان و صورت مطلق      همه از امر دان و امرار حق

بر خورشید چون بر آب آید      آب از آرام در شتاب آید  
 عکس حرور راب بر جدار شود      سقف از حفتش او بکار شود

چون مرا از هر انگیزد احزان پیش او سر ریزد  
 دیدد او چو روزی بيفد شمس در حجب اوسینه بید  
 ند و بیک اندر آن حبل نبود خاک و حشرید و احزان نمود  
 هر کرا عشق کوی او نبود در دلش حس و حوی او نبود  
 آسمان دگرش گردانند سر زمین دگرش ندانند ۵  
 هر زمان شوید از پی تگ و پوی جبرئیلش بآب حیوان روی  
 حرد از معرۀ دلش کالیو هم برق نعل اسپش دیو  
 آدمی سر گذشتۀ از پی راه مالک درد او بآتش آه  
 سر آتش نداند ایچ مهور پی او در بیلند ایچ عیور  
 نعل اسپش چو گرد ندارد جبرئیلش حوط حان سارد ۱۰  
 او روان گذشته سوی عالم نیست ناک مرید کن که یکدم بایست  
 مصطفی ایستاده سرۀ اوی ار رۀ لطف رَبِّ عَلَم گوی  
 اسد در آورد از پی اشراف از دروس قراوی انصاف  
 آب در راه او خلیل رسد مفرعش حل حرنیل رسد

### ۱۵ فی قصّاته و قدره و صنعہ

آنچه را بد عالم از امر ست و آنچه گوید بی هم از امر ست  
 کهر دین خوب و شب و کینه و نو بر حج الامر کله ری او  
 هر چه در بر امر جبار اند همه بروق امر بر کار اند  
 همه مقهور و قدرتش قاهر مع او بر ظهور شان ظاهر  
 همه موقوف قدر و حلمش همه مسبوق سابق علمش ۲۰  
 آنکه عامی و آنکه از علماست آنکه معکوم و آنکه از حکماست  
 همه را باز گشت حصر است هر کرا مُتَبَسِّم مَدّت اوست

مرور هب حلی خوف و هراس خوانده در محکمش و قود الفاس  
 گرچه بی اوت قصد و بیرونه کار دین بی تویی و بی او نه  
 کار دین خود نه سوسری کاریست دین حق را همیشه ناراضیست  
 دین حق تاج و امیر مردست تاج نامرد را چه در خوردست  
 دین نگهدار تا نه ملک رسی ورده بی دین ندان که هیچکسی  
 راه دین رو که راه دین چو روی همچو شاخ از برهنگی نه روی  
 ای خوشا راه دین و امر حقایق از گل تیره رو برآر دو پای

### فی الشوق

از پس این براق شوق بود نه دل و حال و عقل و دوق بود  
 ۱۰ آمزش چو گشت رسانش پس حلاصی طلب کند حاش  
 آتش از درون سر آمدورسد که از حال و عقل و دین سر آمد  
 تا که حوای عشق خود بین ست بوتۀ توبه از پی ایس سب  
 هرگز کوی عشق او تازه است توبۀ او کلید دروازه اص  
 شوق ناپار حود سرور بود یار حوی از حقایق دور بود  
 ۱۵ حوق دوقت آتش اسد دارد سوق شوق چو حور بدوارد  
 چون برون رمت حال رد دروازه دل کهنه از شود تازه  
 صورت از بند طمع بار رهد دل و دبعب روح بار دهد  
 افتد از سیر حال بی اسداده از زمین تا به عرش آواره  
 گرد کرباد شوق و درد بود برن از نگردد چو مرد بود  
 ۲۰ هرچه در راه فتنه انگیزد همه اش از پیش راه بر حیدر  
 از پی پایتباغ شکوه پشم رنگین شود به پیش کوه  
 آتش او ز بهر بالا را نبرد آسرویی دریا را

- اندکی طعمه را شود راضی به باد خورد رطعمه ماضی  
 ناردارش رحود پیاده کند گوشه چشم او کشاده کفد  
 تا همه بارداد را بید حلق بر بارداد نگرید  
 رو ستاند همه طعام و شراب بشود یک رمان بی او در حواب  
 بعد از آن هر کشاهدش یک چشم به رفا بنگرد درو به بهضم  
 از سر رسم و عاده بر حیرد نادگر کس بطمع نمیرد  
 نرم و دست ملوک را شاید مهدگه را بدو بیاراید  
 چون ریاضت بیامت و حسی ماند هرکه دیدش ریش خویش براند  
 دیگران عامل اند تو هش داز و اندرس ده ربات حامش داز  
 شرط آن کو همه طعام و شراب از مسد ستد به از اسداب  
 رو ریاض کش ارت ناید باز وره راه ححیم را میساز  
 بی ریاضت بیامت کس مقصود تا سوری ترا چه بید و چه عود

### فِي الْعَوَامِ أَوْلَيْكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ

- کره را که شده سال تمام رابض در کشد سویی و لگام  
 مرزا در هنر عمره معد توصی از نقش بیامد معد  
 کره را بر لگام رام کند نام او اسب خوش لگام کند  
 ساز گیر ملوک را شاید سز و ریوزش بیاراید  
 چون ندید این ریاضت در حور باشد آن کره از حوری کمتر  
 سبت باز آسیا باشد دائم از بار در عدا باشد  
 گاه بار جهود و گاه قرما می کشد در عدا و رنج و سدا  
 آدمی بهر کش ریاضت بهست پیش دادا ورا افاض بیست  
 علف فروخ ست و ترسانی ص با حصر در ححیم یکسان است

یا رب این حربطال عالم را گم کن از بهر عمر آدم را  
قدم از دره قدم داری قلمی را ر دست نگداری  
قدمی را که نا قدم نُقل اص سطم بیرونی محیط پل اس

- بعضی و حقد از معات او دور رس عصب آنرا بود که مقدورست  
۵ در حق حق غصب روا نبود رانکه صاحب عصب خدا نبود  
عصب و حقد هر دو معتبر اند وین صعب هر دو از خدا دور اند  
عصب و حشم و صلع و حقد و حسد بیست اندر معات مرد احد  
همه رحم بود ر حالق نار هس بر بدگان خود سَنار  
میدهده مر ترا ر رحمت پند بحودت میکشد بلفظ کمد  
۱۰ گریانی بحوادث سری حریف بلفظ بهشت آرد پیش  
رانکه هستی بدین سرای دریع تو گرفته ر چهل راه گریع  
در توحید را توئی چو صد آدم تازه را شدی توحلف  
گر کلي صانع آن در توحید شوی از مغلسی ر مایه مرید  
ور تو آن در را نگهداری سر ر هف و چهار نگداری  
۱۵ به سرور اند ر سی پس ازان برسد مر ترا ر خلق ران  
در زمانه تو سرمرار شوی در مصای ازل چو نار شوی  
دس شاهان ترا شود منزل هر دو پایب بر آید از این گل

### فِي الَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

- بارا چون ریشه مید کنند گردن و هر دو پاش مید کنند  
۲۰ هر دو چشمش سگ مو دورند مید گردن ورا بیامورند  
حور اعیار و عادة نار کنند چشم ازان دیگران مرار کند



## فی الاخلاص

- چون درگاه تسک گو میمال خواب را ز پر پای حیل حیل  
 همچو شمع آنکه را نماد منی در تو حقدد چو گردش نژی  
 تا توانا عقل و حاش و ز چه کسم دین و دنیا توئی دگر چه کسم  
 تو مراد دل ده و دلیری بیرونه خویش حوا و شیرین بین ۵
- گر رتیر تو پر کسم ترکش کمر کوه قلع گیرم و کش  
 یار آبی که بی حرد نبود و آن آبی که آن حرد نبود  
 هیچ حرد بین حدای بین نبود مرد حرد دیده مرد دین نبود  
 گر تو مرد شریعت و دینی یک زمان دور شو و خود بینی  
 ای خداوند کردگار عفو رنده را از درت مگردان دور ۱۰
- سنت خویش کی ببر حوام تسنه خویش کی مده آهم  
 دل ازین و از آن چه باید حسب درد حرد رهدمای مقصد تسب  
 عمر صانع همی کسی در کار همچو حر پیش سوره بی اسرار  
 گرد هر شهر هرزه میگردی حردان ره طلب که گم گردی  
 حر اگر در عراق دزدیدند پس ترا چون نه یزد وری دیدند ۱۵
- پل بود پیش تا نگردی کل چون شدی کل ترا چه بفرچه پل  
 اندر سیه زداد و دانش خویش نار ساز و ره هیچ پل مددش  
 قصد کشتی مکن که بر خطر ست مرد کشتی بر بحر بیحسرت  
 گرچه بوحیر و نو گرم بود بط کشتی طلب شگفت بود  
 بچه بط اگرچه دیده بود آب دریاش تا نه سینه بود ۲۰
- تو چو بط ناش و دینی آن روان ایمن از قعر بحر بی پایان  
 بچه بط میان بحر عمل حرطی بار گشته کشتیان

- نردرت خوب ورش را چه کنم چون تو هستی بهشت را هه کدم  
 که نماید در آینه ترویر عرص نکتۀ علیم و قدیر  
 خون دل چون جگر کند سوراخ چه بهیم چه حمرا طهاج  
 دوزخ از بیم او بهشت شود خاک بی کالند چه حشت شود  
 حلدۀ گریه عاشقان از تو گریه حلدۀ عارفان از تو  
 در جعیم تو حلت آرامان بی تو راضی به جور عین عامان  
 گردن دوزخ مرستی از در حویش میروم بی بنای بر سر خویش  
 وانکه امر ترا خلاف آرد دل خود از عقلتش علاف آرد  
 همه را گاه و کار و نار از تو یار ماری و مار یار از تو  
 نه نَلا یَآمَن از تو سیر شوم نه بَلَا تَقْفُطُوا دایر شوم  
 گر کفّی ره را روانم حب از شکر تلخ تر بهارم گفتم  
 ایمن از مکر تو کسی نباشد که مروتی حسی نباشد  
 امن و مکر تو هر دو یکسان ست عاقل از مکر تو هراسان ست  
 ایمن از مکر تو نباشد بود طاعت و معصیت ندارد سود  
 ایمن آنکس بود که وی آگاه بود از مکر تو بعقل گشاه  
 ۱۰

### مَنْ آمَنَ بِطَاعَتِهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا

- روی پیرو روی را گف کای تو با عقل و رای و دانش حجت  
 چنانکه کن دو صد درم بستان نامۀ ما ندس سگان برسان  
 گفتم احرار مروت در دزد سرست لیک کاری عظیم نا خطر ست  
 زنی زیان چونکه خان من مر سود درمب آنکهم چه دارد سود  
 ایمنی از قصابت ای الله هست نزدیک عقل عین گشاه  
 ایمنی کرد هر دو را بدنام آن عرازل و آن دگر بلام  
 ۲۰

- کمی از سد همی بدادند نه آنچه دانای که آن نه است آن ده  
ای مراد اهل نگاران تو وی امید امیدواران تو  
ای بهان دان آشکارا بیس تو رسائی امید ما نه یقین  
همه امید من برحمت تست جان و زوی همه رنعت تست  
حکمر تشنه مال رکوتر دین شرتی بخش پرر نور یقین ۵
- بیس در دانشی و تر هری هر تو ام سوی تو وکیل دری  
هرچه در من قصای تو نوشت همه بیکو بود نباشد رشت  
هستم از هرچه هست حمله گیر نا گیرم توئی مرا پدیدر  
بلبل عشق زار گدس هست در ترم سوای ای همه تسب  
زار نار من از طریق یار بر سر سدره میکند پرواز ۱۰
- ملکها راند هرکه سوی تو راند نار در ماند هرکه زین در ماند  
که رساند بس سخن حر تو که رهاشد موار من حر تو  
نه حری بوی و رنگ و دمدمه تو زین همه و اراهم ای همه تو  
عصر و بیچارگی و صعب حری بحری سستی و حری و تری  
رنج بر درگه تو آسایست بیزبانی همه راند ایص ۱۵
- همه را کش پس از برای همه بس قبول توحیدهای همه  
از تور تافتن عیان امل چیست حر آیه و شان رل  
صورت مهر در دلش روید هرکه حر مهر حضرت حوید  
سیرت ما ز صورت اشرار و ارهاان ای میهمی اسرار

## فی الانبأ

۲۰

ای جهان آمری جان آرای وی حرد را صدق راهمای  
در بهش ملک همه حمان در بهش تو نورخ آشامان

نا مهول تو ای رعل پاک چه بود حوب و زشت مشتی خاک  
 خاک را خود محل آن باشد کو ثنای تو اش زان باشد  
 عر تو دل خاک را برداش خاک را قاعرش سر نعرشت  
 گردادی کلام دستوری که کرد نام از سر دوری  
 ۵ خلق را هیچ رهه آن بودی که ترا سر معاز بستودی  
 چه کشاید ر عقل و مستی ما که نه ما و بود هستی ما  
 نوردی مان کی از دیدها پاک نه نعتی امان دهم ره لاک  
 پیش حکمت خود از خود ناشم من که ناشم که بیک و بد ناشم  
 ند ما بیک شد چو پدرنی ند شود بیک ما چو نکر نی  
 ۱۰ ند و بیک همه توئی یارب ورتو خود ند بیاید اینت عجب  
 آنکی ند کند که نکل رس از تو بیک همه هراوار ست  
 بیک خواهی نه بدگل یکسر بدگل را خود از تو بیس هدر  
 اندرین پرد؟ هوا و هوس چهل ما عذر حوا علم توس  
 گر سگی کرده ام اندر کار توده شیري گرفته نگدار  
 ۱۵ سردر وصل حضرت حودت بهر انکار لطف موعودت  
 آنچه بسب نه تسب تویر سب و آنچه از فعل ماسب تقصیر سب

### في كرمه و فضله

ای خداوند قائم قدوس ملک تو نا ماس و نا محسوس  
 از تو چیریم و بی تو چیر نه ایم نه تو سیریم و از تو سیر نه ایم  
 ۲۰ سری ما گرچه هیچکس کس نیست کرم تو سویدگر س بیس  
 دس مان داد؟ بقین مان ده گرچه ای هست پیش ارس مان ده  
 گرچه بر نطع نفس شهماتیم تشنه وادی سماء اقیم

- من یدم هوشیار مستم گیر من بلعشیده ام تو دسم گیر  
 از تو دادم یقین که مستورم پرده پوشیت کرده معرورم  
 رانده ساقب دادم چیسب خوانده حاتم دادم کیست  
 عاحرم من رحشم و حشودیب نکند بیر لانه ام سودیب  
 ۵ دل گمراه گشت ادات حوی مردم دیده شد حساب شوی  
 دل گمراه را رهی ندای مردم دیده را دری بکشای  
 که ندارد کارساری تو که نرسد ر بی بیاری تو  
 ای برحمت شان این رمه تو چه حدیث سب اینهمه همه تو  
 ای یکی خدمت سنا را گرگ و یوسف نگارحانت را  
 ۱۰ تو بدعشای برگل و دل ما که نگاهد عم دل از گل ما  
 تو سوارم که دیگران رمت اند تو پذیرم که دیگران کعب اند  
 چه کلم نا حرار تو همدعسی مرده ایشال مرا تو یارسی  
 چه کلم نعم توئی و دوئی چون یقین شد که من مدم تو توئی  
 چه کلم با نف تو بود همه چون تو هستی مداد بود همه  
 ۱۵ ناد نعمای تس بود جهان ای زیان تو نه که سود جهان  
 من دادم که آن چه کس ناشد کر تو او را بحیره نس ناشد  
 کس بود رنده بی عیایت تو یا توان ریسب بی رعایت تو  
 آنکه نا تس سور کی دارد وانکه بی تسست راز کی دارد  
 آنچه گفتی معور بخوردم من آنچه گفتی مکی نکردم من  
 ۲۰ تا تو باشم درست شش دانگم بی تو باشم ر آسیا بانگم  
 از پی مرگ در رحیرم من حال من ناش قامیرم من  
 چه فرستی حدیث و تیغ من می کیم از تو ای درج من

## فی الافتقار والتحصیر

مستمع نعمت بیار از دل مطلع بر طلوع زار از دل  
چون در دل بیار نکشاید آنچه خواهد نه پیش بار آید  
یا ریش را ریشه ره اقبال کرده لبیک دوست استغفال  
۵ یاری از تو رو دو صد لبیک یک سلام از تو رو هزار علیک  
از بد و بیک خلق پیوسته رحم و نعمتش بدگسسته  
در گمش را بیار پیرایه تو بیار آرزو سود و سرمایہ  
در پدید آمدن دراز ترا بی یاری او بیار ترا  
دوست بودش لال بر درگاه پوس بر تن چورلف یار صیاف  
۱۰ حامی طاهرش زهر دلال گشت بر روی حور مشکین حال  
ای صف آرای جمع درویشان وی نگهدار درد دلربشان  
آنکه شد چون بهی بهش گردان وانکه شد چون کمان رهش گردان  
بیک در مانده ام ندانم بیار کارم ای کارساز خلق بسار  
معدود به خط ملکوت متوحد به عورت حرورت  
۱۵ آنت علم را بدایب بیست عایب شوق را بهایب بیست

## فی الانبساط و التضرع الی الله تعالی

ای روان همه تو ممدان آرزو بخش آرزو ممدان  
تو کفی فعل من نکودرمی مهربانتر در من تویی نرمی  
رحمت را کرانه پیدا نیست نعمت را میانه پیدا نیست  
۲۰ آنچه بدهی نه بده دیی ده نارضای خودش تو بیتی ده  
دل از یاد قدس دیی خوش کن سبب خاک و بادم آتش کن  
از تو بخشودن هب و بخشیدن در من انداز سب و شخیصیدن

مرد ناید که درنمار آید حسته نادر و بایار آید  
 ورنباشد خشوع و دمساری دیونا سلتنش کد ساری  
 آنکه در بقد روزه ماند و نماز برادر حانش ماند قفل یار  
 ران درین عالم مرید و هوس و اندرین صد هزار ساله معس  
 دسب موزه ات کلاه حاه آمد که سرت برقرار کلاه آمد ۵  
 هرکرا در نماز عده نکوست عار معروف ساری سعده اوس  
 رو قصا کن نماز بی دم آر که نماز تبه شد از دم آر  
 شد رنگ نماز و روزه تو کفش پای تو دسب موزه تو  
 لحن خوش دار چون نکوه آئی کوه را نانگ خرجه فرمائی  
 کرده درره دعا بر پای صد هزاران عوان صوت ربانی ۱۰  
 لاهرم حرف آن رکوه معار چون صدا هم برمت آید نار

### فی الحمد والشا

در دهان هر دهان که گویا شد از ثنایب چو مشک بونا شد  
 دل و جان را بعد و قرب تو هست در امر و در مشیت تو  
 دولب سرمه دی و بحس ردهی ملک بی هلك و عرت ابدی ۱۵  
 بدگانب بروز و شب پونان همه از تو ترا شده حوبان  
 دولب و ملک و عر هر دو جهان پیش عاقل نه آشکار و نهان  
 هسب معلوم بی هوا و هوس کل همه هیچ بیست بی تو دوس  
 عدم چون وجود آسان سب هرچه تو خواستی همه آن ست  
 در ثنای تو هر که کریم تر گرچه قادر تر است عاجز تر ۲۰  
 که برین درگاه ارچه پر شورش رال در همچو رال بی روزهت  
 بیص در امر تو نی یکون رهرا کس را که این چه یا آن چون

از برای چه در گردنی فرش که بود خاک تیره مومع کفش  
گفت بهر صلاح بر چیدم که من این معنی از تو شنیدم  
که بود بهنرس هر طاعب که نباشد حجابش آن ساعت  
جنبه بنده را ر عین قراب نوریا بود در میانه حجاب  
۵ بود هر شب دو قرص راتب او نه وظیفه گیه معاتب او

بدو قرص حوس گیه افطار بود قانع همیشه آن دیدار  
بوشعیب از پیام شب ربحور گشت ربحور و بود وی معدور  
آن شب از صعب روزه آن سوره مرد قرص و سد نماز قاعد کرد  
رن یکی قرص پیش شیخ بهاد مطر و سرکه داد و بیش نداد  
۱۰ شیخ گفت ای زن این وظیفه من بیش ازین سب کم چرا شد زن

گفت زیرا نماز قاعد را مرد یک نیمه است عابد زرا  
تو نماز از نسنه کردستی نیمه از وظیفه خوردستی  
بیش یک نیمه از وظیفه محواه از من ای شیخ کردم آگاه  
که نماز بسته را بیمی مرد اسفاده است تقسیمی  
۱۵ چون تو بیمی عاده نگذاری حمله را مرد چشم چون داری

حمله نگذار و مرد حمله محواه زنه این طاعب سب عین گناه  
ای تو در راه صدق کم زنی باز بهتر ر همچو حویشدنی  
مربرا رین نماز بر سم دل بیست حال کدنی مگر حاصل  
طاعتی کل ر دل ندارد روح کس ندارد و خود آن بدوح  
۲۰ زانکه در اصل خود نباید عمر بر سر گاه استخوان بی عمر

هر نمایی که با حلال باشد دان که در حشر بی معمل باشد  
از حشر دل هب معر نماز و نباشد حشر بیس جوار



ایستاد طاعت ای پسر آن نه که بیاری برش سرو مسته  
 بی هدی آدمی کم از دده ایست هرکه او بی هدی ست بیده ایست  
 تونه زین طاعت تو ای نادان خویشتی را دگر تو ندیده معنوا  
 گر قمر در زمانه بودی عرو کم نمودی بلفظ نامرغون  
 که وی از عایب پریشانی در کمال عرو و نادانی ۵  
 چو سر بندگی و عجز نداشت پرده از روی کار خود برداشت  
 گف من برتر از حدانام در حال از بلند رایانم  
 همه را این عرو و نکوت هست لفظ مرغون بهر حبل هست  
 لیکن از بیم سر بیارد گف دارد آفر را ر خویشتی بهت

## ۱۰ فی التقصیر فی الصلوة

نُو شُعَيْبُ الْاَنَّى امامی بود که در اهر کسی همی بستود  
 قائم الليل و صائم الدهري یاب از رهد در زمان بهری  
 سرده از شهر صومعه بر کوه حسنه بیرون در محب و اندوه  
 ربی از انفاق رعب کرد گف شیعا بودت رن در حور  
 گر بخواهی ترا حلال شوم بقاع ترا عیال شوم ۱۵  
 بقاع ریم نکم راصی نکم ناد نعم مافی  
 گف بح نف رواس بپسندم گر قعاع کنی تو حرسندم  
 بود انس رن عقیقه حوهره نام یافتنه از حس و رب بهره تمام  
 نا عفاف و کفاف و خلق حسان عایت حس و آنت احسان  
 شهر بگداشت و عزم صومعه کرد قانع از حکم چرخ گرداگرد ۲۰  
 نوزیا پاره نگدده دید حوهره نوزیا سنگ برجید  
 مرورا بوشعیب راهد گف کای شده مرورا گرمی حفت

کرد پیکار ( تو برون حمام باز داداده از نماز سلام  
گفت حیدر بحالق الکدر که مرا ریی الم نبود حیر  
ای شده در نماز بس معروف نه عبادت بر کسل موصوف  
ایندچنین کن نماز و شرح بدان ورده بر حیر و حیره ریش ملان  
۵ چون تو با صدق در نماز آئی با همه کام حویش باز آئی

و رتو بی صدق صد سلام کنی بیستی پخته کار حام کنی  
یک سلامی دو صد سلام ازرد سحده صدق صد قیام ازرد  
کلن نمازی که عادتت نباشد خاک نباشد که ناد بر باشد  
حان گذارد نماز با حدای خشک حندان بود همیشه گدای  
۱۰ گوید از روی حمل و نااهلی چون پدیدد طریق بر حلهلی

کاندرون ره نماز روحانی آن نه آید که خشک حندان  
با دعا با رب آر باب حق قا قدرت کد احاب حق  
که که آئی رهبر فرض نماز از حقیقت حدا مریب محار  
بی دعا و تصرع و زاری یک دو رکعت بعله نگذاری  
۱۵ ظی چنان آیدت که هسب نماز بحدای از دهددت ایچ حوار

با عوب شوی بدو حدا از تو کی بشود حدای دعا  
بی تو نباشد بپاک بر گیرد کر تو آلوده گشت پدیدد  
سامع کر ربان درد رود آن رسول از جهان مرد رود  
چون ربود نیاز نباشد پیک از تو یارب بود و رو لیک  
۲۰ همچو حواحه که در حرام شود بر نده و علام شود

باز مدب بهی همی بروی که مدم دوست تو عر علی  
دوست دانی نه بنده مر خود را این بود رسم مود بحود را

چون ندیند ر دین عظیم تو نکند هم نماز قییم تو  
 قییم تو عدل چو بر تابد واللّه از حدیثی در یابد  
 بدهد سوی حق نماز حواری چون طهارت نکرده بیار  
 رازی و بیهودی طهارت تست کشتی نفس تو کفارت تست  
 چون نکشتی تو نفس را در راه روی نمود رود مصل اللّه ۵  
 نا بیار آی تا بیای ناز در سه بانی سنگ طلاق سه ناز  
 کان نمازی که در حضور بود از تری آب روی دور بود  
 مرگ چون خان تو بر انگیزد از بیارت نماز بر حیرد  
 تن چو در خاک رمب و خان نعلک روح خود در نماز بین چو ملک

### ۱۰ فی حضور القلب فی الصلوة

در اُحد میر حیدر کرّار یامد ریحی موی دران پیکار  
 ماند پیکان تیر در پایش اقتضا کرد آن رماں راس  
 که برون آرد از قدم پیکان که همان بود مرورا در رماں  
 رود مورد حرایعی چو ندند گفد ناند نه بیع ناز نرید  
 تا که پیکان مگر پدید آید بسملّ رحم را کلید آید ۱۵  
 هیچ طاقب نداشت نادم کار گفد نگدار تا نوقت نماز  
 چون شد اندر نماز حشامش نبرد آن لطیف از اندامش  
 حمله پیکان از برون آورد و آو شده بیحضر ر ناله و درد  
 چون برون آمد از نماز علی آن مر اورا حدای خوانده ولی  
 گفد کمتر شد آن الم چونسف و چه حای نماز پر حونسف ۲۰  
 گفد نا او حمل عصر حسین آن بر اولاد مصطفی شده زین  
 گفت چون در نماز ریدی تو بر ایرد مزار ریدی تو

- ۵ تا ترا عل و عش درون باشد عسل ناکرد؛ تو چون باشد  
 حسد و حشم و بعل و شهوت و آرزو بحدای از گنجاوردت به نمار  
 تا حسد را ردل برون نهی از عملهای زشت او برهی  
 عسل ناکرده از صفات دمیم نپدیدد نمار رب عظیم  
 چون ترا از تو دل برانگیرد پس نمار از پیار بر حیرد
- ۱۰ اصل و مرغ نمار عسل و موسس صعب داء معصل از داروس  
 قانه خاروب لا بروی راه کی شوی در سوای الا الله  
 تا بریز چهار و پنج و ششی داده حر از حم هوس بچشی  
 هرچه حرق سوز و عارت کی هرچه حر دیس از ان طهارت کی  
 قلله خان ستانه صمد ست احد سیده کعبه احد سب
- ۱۵ در احد حمزه وار خان دربار تا بیانی موه ر ناگ نمار  
 نه رعوت سوی نمار میلی شرم دار و نقرس تو ر حدای  
 سوی خود هرکه بیس نمار حدای دهدش در نمار نمار حدای  
 نایبارت نطف بر گیرند بی بیبارت نمار پدیدد  
 بی بیبار از عم نمار حوری از حکر ملیله پیاز حوری
- ۲۰ ناز اگر نمار هسب بیبار برگرد دسب لطف پرد؛ راز  
 پس چو در نازگاه لطف شداد دادی داد و حسدنی در نام  
 ورنه انلیس در درون نمار گوش گیرد بروی آرد ناز  
 تولیم آمدی نمار کرم تو حدیث آمدی نمار قدیم  
 هعده رکعت نمار از دل و جان ملک هزده هزار عالم دان  
 هرکه او هعده رکعه نگذارد ملک هزده هزار او دارد  
 پس مگو کاین حساب ناریکست رانکه هعده نهزده نریکست

آنکه باشد بکانه در حویشش در شادگاه آورد پیشش  
هرچه رینجا بری نگه دارند در قیام همای پیش آرند  
بیست آنجا تعمیر و تبدیل بشود بیک نه بهیچ سبیل  
هیچ آنجا نکس بخواهد داد دادی داد و آن دگر همه باد  
حیر و بر حواں اگر نمیدانی شرح ایس از کلام ربّانی ۵  
لن تعدّ سقّش ر تعدّلا لن تعدّ ملّش ر تعدّونا  
بیست بر حکم طامعش تبدیل بیست بر امر حامعش تعویل  
حیر و تردامی ر خود کی دور وزنه ندوی در آنجهان معدور  
آتش اندر غم و حیر زنی گر کدو نفس را بیور زنی

## ۱۰ فی المناجات والتضرع والخشوع

بنده قار حدث برون ناسد پردۀ عرّ نماز نکساید  
چون کلید نماز پاکی تسب قفل آن دان که عیدمائی تسب  
پای کی برهی تمام ملک ناده کی در کسی رجام ملک  
کی ترا حق نطف برگیرد یا نمارت بطوع بپدورد  
تات چون حر درم سرای حواب شکم از دان پرست و پس از آب ۱۵  
روی سلطان شرع کی بیدی کون در آب و در آسمان بیدی  
لقمه و حومه هر دو ناید پاک وزنه گردی میان خاک هلاک  
چوب نبود طعام و کسوت پاک چه نمارت بود چه مستی خاک  
از پی حاة خدمت بردان دار پاکیزه جای و حامه و جان  
سگ نه دم حای خود برود باز تو بروی آآ حای نماز ۲۰  
گرچه پاکسب هرچه ناب تست همه در جنب حق حجاب تست  
طالب اول ر غسل برگیرد کر حجب حق نماز بپدیرد

نیست آلوده کر گناه حیرد آن کر اندوه آه وه حیرد  
 رن کند بهر میهمانی پاک موی ابرو و موی رخ چالاک  
 در سه دندان عل و حقد و حسد عقل را بسکه نه بند حسد  
 پیچ حس کر چهار ارکان اند پنجم عمار این سه دندان اند  
 ۵ دل ندیده عریب و نادان سب قانه بند چهار ارکان سب

دل که شد محرم حرانۀ زار چه کند ننگ مدھی و عمار  
 حرد ایدها تهی کند جعبه که تهری ندسب در کعبه  
 پیش کعبه مگر که بر الهوسی بشود علم صمب قله سی  
 هرکه در کعبه نا تهری مُرد زیر ترسوی گرماں برد  
 ۱۰ بربانان رباں او گویند بیدشاناں دشاں او حویند

هرچه حر دوسب آتش اندر رن آنکه از آب عشق سر بر رن  
 ندده را در وه معاش و معاد بیسب کس ناصر ار صلاح و مساد  
 دل و همب مده بصحت خلق ندر از خلق تا ندر خلق  
 روزی آخر ر خلق سیر شوی لیگ دوری همور و دیر شوی  
 ۱۵ آنکه آگه شوی ر برخ پیار که بیانی نراه راسب حوار

که نه یار اند و یار میبیدی همه ر بهار حوار میبیدی  
 گلن دای خوشتن بیدان شده چون دلم دلم ندیدان  
 بیک معلوم کی که در محشر بشود هیچ حال خلق دگر  
 پیشش آید هراچه نگریسد آنچه ریدها برد همان بید  
 ۲۰ چون دوم کرد امر پردان چار تکبیر بر سه ارکانست

موطه نامان عالم ازل بر تو خوانند ننگه و عرلت  
 هرچه آن کدخدای دگانداز سوی خانه فرسند از بازار

- گفت راهد که نفس می نا من هس روز و شب اندر نی مسکی  
گفت دانا که پس نکردی هیچ بیهوده راه زاهدی مسیج  
گف راهد که نفس دوحته اند در می وزی ویم فروخته اند  
نذوانم ر وی خدا گسنى چکم چاره رها گشتی  
گف نا راهد آن سوده حکیم بعست اعمال ند کند تعلیم ۵  
گف راهد که می بساخته ام رانکه می نفس را شناخته ام  
هس بیمار نفس و می چوطیب میکم روز و شب ورا ترتیب  
مدادای نفس مشعولم رانکه گوید همی که معلولم  
که ورا قصد قصد فرمایم اکحل ار دیدگاش بکشایم  
چون قصد کند فرو نارد قصد تسکینی اندرو آرد ۱۰  
که ورا مسهلی فرمایم عِلل ار حسم او بپالایم  
ح دینا و بعضی و حقد و حسد عل و عشش برون شود ر حسد  
ار حورش حوی حویس نار کند در شهوت بعود فرار کند  
گاه بهیس کسم می ار شهوات تا مگر باز ماند از لذات  
توس از باغلی دودانه کسم حانه بروی چو گور حانه کسم ۱۵  
ساعتی نفس را کسم در خواب پس کم یکدو رکعتی نشتاب  
پیش ازان کو خواب بر حیرد همچو بیمار در می آویزد  
یکدو رکعت بی او چو بگذارم بعد ازان گسب نفس بیدارم  
مرد دانا چو این سعی شنید حامه بر خود یگان یگان ندوید  
گف لَّله درگ ای راهد بازک الله عمرک ای عابد ۲۰  
این سعی حر ترا مسلم بیست ملک تور ملک حم کم بیست  
هرچت امروز هسب آرایش وانکه مردات باشد آرایش

که کجاء رف حواهی ای دل کور مدش گویم حموش نالت گور  
تا مگر بر خلاف نفس نفس نتوانم رنن ر بیم سس  
بع بع آنکس که نفس را دارد حوار و در پیش خویش نگذارد

### فی زهد الزاهد

۵ راهدی از میان قوم نتاح بر سر کوه رمت و مومعه ساحب  
روزی از اتفاق دادای عالمی پر حرد توانای  
بر گذش و بدید راهد را آنچنان پارسا و عابد را  
گفت و بیک چرا برن نالای ساختنی مقام و مسکن و حای  
گفت راهد که اهل دنیا پاک در طلب کردنش شدند هلاک  
۱۰ بار دنیا فدا در پرواز در فکده بهر دسار آوار  
بران فصیح میگوید در حها مید خویش میگوید  
هر رمان گوید اهل دنیا را حقت نلوی و مرد مولا را  
وای آنکو رم حدر نکند در طلب کردنم نظر نکند  
تا نکرد چنانکه در مسطاط اندکی مرع و نار بر امراط

### فی حبّ الدنيا و صفة اهلها

۱۵ هس شهری بزرگ در حد روم بار سیار اندران مر و نوم  
نام آن شهر شهرة مسطاط سب ساحتش تا بعد دمیاط ست  
و اندرو مرغ خانگی ببرد رانکه نار از هوا همی شکرد  
و اندز آن شهر مرع نگذارد رانکه در ساعتش بیونارد  
۲۰ همچو مسطاط شد رمانه کسور علما همچو مرع حوار و رنن  
من نهان گسده ام بدین نالا تا شوم انمن از بد دنیا  
گفت دانا که با تو ایضا کیست بر سر کوه پایه حای چیسب



- بر سر شاهراه هیچ کسی نرسی در خود و درو نرسی  
 آینی کرد کومی از مولی عشق و رای موی و کومی  
 موی و عشق و در حدیث هور سب و ایحاب و لا یحور و یحور  
 مویان دستها بر آورده که بلی را لا بدل کرده  
 خاک پاشان حلقه انش را بشیمان حور مدش ۵  
 همه بدر آیتان پرده رشک عرقه از پای تا بسر در اشک  
 همه از ادیان حلم شده همه رندانیان علم شده  
 حویشتن را مرو به از گردن تا شوی ناریس هر نرن  
 دیده پاک پاک دیس بیند دیده چون پاک شد چنین بیند  
 خاکسارند ناسارانش تاحدارند تاحدارانش ۱۰  
 از سر این دلق هعب رنگ بر آر حامه یک رنگ دار عیسی وار  
 تا چو عیسی بر آب راه کبی همره از آنداب و مایه کبی  
 همگی خود ر حویشتن کم کن وانکه آندم حدیث آدم کس  
 تا بود نفس دره با تو نرسی هیچگونه آنساتو  
 نفس را آن هوا نساد هیچ حیر روی نفس راه را بپیچ ۱۵

### مَنْ زَهَدَ فِي الدُّنْيَا وَجَدَ مُلْكًا لَا يَبْلَى

- بود پیری نه بصره در راهد که نمود آرمال چو عاند  
 گف هر نامداد نرحیرم تا ارس نفس شوم نگریم  
 نفس گوید مرا که هال ای پیر چه حوزی نامداد کن قدیر  
 باز گو مر مرا که تا چه حورم مدش گویم که مرگ و در گدرم ۲۰  
 گوید آنگاه نفس من نامی که چه پوشم نگویمش که کفی  
 بعد ازان مر مرا سوال کند آرزوهای من محال کند

زانکه درویش را دل ریش سب      ار دل ریش مدقه راں بیش سب  
 نه توانگر تو آن نگر که دلش      هس تارنگ و تیره همچو گلش  
 گل درویش معوت اریسب      دل او کیببای لم پرلیسب  
 بشو تا چه گف فصل اله      نا که گویم که بیسب یک همراه  
 ۵. نا شهشاه و حواجه لولاک      گف لا تعد عنهم عیبای

### فی الاتحاد و المودة

در حهاں یک ریای چوسود تو بیست      هیچ حس اند چو بود تو بیسب  
 ظهر المور دو المیس ناشد      بطل الرور حال و تن ناشد  
 عیب هواهی خودی ررة بردار      عیب را نا سراى عیب چه کار  
 ۱۰. تو پرار عیب و قصد عالم عیب      نتوان کرد حاصه نا شک و رب  
 بر تحیرد ندسب بیکردیب      ار دو پای بهاد ندد خودیب  
 بود تو چون ترا حجاب آمد      عقل تو نا تو در عباب آمد  
 گف نگدار و بعس کی پدروود      ورده بر سار ریی دو چشم دو رود  
 روز و شب در مراق عقل نال      بیش نا عقل خود ندی مسکال  
 ۱۵. عقل را ریی عقیله نار رهال      بعد ازان گشت بر تو کار آسان  
 ببینی آنکه که بانی ار دل موت      ملک را ار در بچغ ملکوت  
 چند گوئی رسیدگی چه بود      در رة دیں گریذگی چه بود  
 بلد بر خود بهی گریذده شوی      پای بر سر بهی رسیدده شوی  
 تا گریذده بوی گریذده نغ      تا رسدده بوی رسیدده نغ  
 ۲۰. آدمی کی بود گریذده چو تو      دیو و دد کی بود در دده چو تو  
 عالمی سال و ماه معروزی      دد و دیوی و ر آدمی دوری  
 سال و مه کینه حوی همچو پلنگ      خلق عالم ر طمع تو دل تنگ

- میں حرما ناسیس در کرد شادمانه بر رسول آورد  
چون درون رقت قیس در مسعد بر سر هرل نلکه از سرحد  
گفت با وی مذاقی که بیار تا چه آورد؟ سگ پیش آر  
گوهر ساس مناع یا روسیم پیش مهنر همیکی تسلیم  
راں سحن قیس گشت رود ححل دیگر تا چه آمدش حاصل ۵
- رب و در گوشه نعم نشست بر پادشاه رشرم دست بدست  
آمد از سدرة حنریل امیی گفت کلی سید رماں و رمیس  
مرد را اندر انتظار مدار وانچه آورده اسب حواری مدار  
مصطفی را ز حال کرد آگاه یَلْمُزُونَ الْمُطَّوِّعِينَ سَاحَا  
ملکوت آمده نظاربد مرد را انتظار چون دارد ۱۰
- ز لرزه او پادشاه در ملکوت بیست حلی قرار و حای سکوت  
حق تعالی چنین همی گوید دل او را بلطف میجوید  
کای سراماروی گریده رسول اینقدر رود که ر قیس قدرل  
که بعد مں این دقل بعیل بهر از رز و گوهر دگران  
رو بدو رسد این مناع ملیل رانکه دستش رسید بیست بحیل ۱۵
- از همه چیزهای نگریده هسب حَهْدُ الْمُقِلِّ پسندیده  
قیس را ران سب برآمد کار ران مذاقی بفعل ند گفتار  
گفت رسوا مذاقی اندر حال قیس را کار گشت اران نکمال  
تا ندانی که هرکه پیش آمد هم بر آسان که بود نیش آمد  
با حدای آفکه او دو دل باشد از همه فعل خود ححل باشد ۲۰
- راسی بهر از همه کاری خوانده ناشی تو اینقدر ناری  
یک دم صدقه از کف درویش از هرار توانگر آمد بیخی

مرد ایمان همیشه در کار سب زانکه ایما نماز بیمار سب  
تا نداری سر سرانداری توجه دانی که چیسب حانداری  
چون سراندار وصف خود شدی بر در روم در سکود شدی  
کعبه دل ر حق شده معمور هم سگ بر اسدخوان مقصور

### فی الايثار والعطيه

هرچه داری برای حق نگذار کر گدایان ظریفتر ايثار  
حال و دل ندل کن کر آب و ر گل بهترن خودها سب عهد مقل  
سیّد و سرورار آل عبا یاب تشریف سوره هل اتی  
ار سه مرص حونی بمقدار یاب در پیش حق چدین نازار

### في فصة قيس بن عاصم

آن زمان کر حدای بود رسول حکم من دا الدی نمود نرول  
هر کسی آن قدر که دسب رسید پیش مهر کشید و سر نکشید  
گوهر و رر ستور و ندده و مال هرچه در وضع بود شان در حال  
قیس عاصم ضعیف حالی بود که نکردی طلب ر دینا سود  
رو ب در خانه نا عیال نگف رانچه سدید هیچ یک نه بهعب

کاندچدین آدب آمد سب امروز حیر و مازا در اندظار مرسور  
آنچه در خانه حاصل سب بیار نا کم پیش سیّد آن ايثار  
گف رن چیر بیسب در خانه تو نه رس سرای بیگانه  
گفت آخر نکوی آن مقدار هرچه یابی سبک نرود من آر  
رب و خانه نکست سیاری تا بر آند ورا مگر کاری  
یاب در خانه صاعی ار حرما دول و خشک گشته نا نلوا  
پیش میس آورید رن در حال گف رنی نیش بیسب مازا مال

از پی راه حق کم از کودک      ندوان بودن ای کم از نگ و نگ  
 گر در آموحن کدد تقصیر      هرچه خواهد روی سگ پیدر  
 بتلطف ندار و بدوارش      حیره در انتظار مگدارش  
 در کنارش به آن زمان کاکا      تا شود رامی و مکس حق  
 در بخواند بخوانه رود دوال      گوشه‌هایش بگیر و صعب مال ۵  
 به معلم نمای تهدیدش      تا بود گوشمال تاکیدش  
 بدو حدشش کدد بخانه موش      میر موشان کدد مشرده گلوش  
 در ره آخرت ر بهر شود      کمتر از کودکی نباید بود  
 حلد کاکای تسب هین سناد      بدو رکعت بهسب را در ناب  
 ورده شد موشخانه درج تو      در ره آن سرای برج تر ۱۰  
 رو نکتاب اندیا یکچند      بر خود این چهل و اس سم میسند  
 لوحی از شرع اندیا بر خوان      چون ندانی برو بخوان و ندان  
 تا مگر یار اندیا گردی      رن حال مگر جدا گردی  
 در همان حراب پر ر سرر      از حال میدان تو هیچ سر

گرت باید که در کشی ای مرد      حسک نگدار و گرد دریا گرد ۱۵  
 گرت باید ر بحر در خوش آب      هم تو دانی که در نمایی از آب  
 چنگ در راه حق رن ای سرعنگ      گرت نبود مراد نبود نگ  
 نارگی را سار آب و ریس      از پی سارگاه علییس  
 مرد کر خاک و آب دارد عار      بهوا برشیدد آتش وار  
 کله آسمان منه بر سر      تا بهایی ر حمزئیل اسر ۲۰  
 تاج گردد ترا کلاه ملک      ناشگونه شود کلاه ملک

آن چو مصباح روش اندر دات و ان دو همچون راحه و مشکات  
تا نگشتی دران گذرگه بنگ نا دو روحی و لعب بکرنک  
ای ر صورت چنانکه حال از جسم دل روحدت چنانکه مرد از اسم  
کوشش از تن کشش ز جان حیرد جستن از ترک این و آن حیرد  
تا اند نا قدم حدث طعلسب و انکه صافی برون ازین ثعلسب ۵

تا بود نسل آدمی بر جای هسب آراسته و را دو سرای  
این سرای از برای ربح و زیار و ان سرای از برای نعم و نار  
تا زمیسن حای آدمی رایسب خیمه روزگار بر پایسب  
اس زمیسن میهان سرائی دان آدمی را چو کدخدائی دان  
با درس خاکدان نه پیسد ربح نرسد زان سرای نرسرگسچ ۱۰  
از نو پرسم که علم حکم و شرع وارث آئی همی ناصل و نفع  
دهی ر صورت همیشه نگیرد قارند مرد را پیرهیرد  
یک حوائج بده روزی مواب گرفته مرده پانگ در حواب  
چون ترا بر نهاد خود نفس سب از تو او مورترا عوض نه سب سب

### التمتیل فی صبیان المکتب

توندائی ر حال عالم زار از نلا عایب ندائی زار  
تو حقیقت نه مرد این راهی طفل راهی ر ره نه آگاهی  
کودکی رو نگرد ناری گرد نرکدر و بی بیاری گرد  
بس بود کمر و بار یار ترا نا خدا ای پسر چه کار ترا  
چه کئی حب و نعیم اند کرده عقی ر بهر دنیا رد ۲۰  
او ر نو حسب قومیداند چون قوی را بعود همی حواد  
میگردد - رنو حور و قصور تو بدیبا و رندش معرور

- هر سری کر تو رُسب هم دردم سربس چون چراغ و شمع و لم  
رانکه هر سرکه دیدنی باشد در طریقت نریدنی باشد  
بی سری پیش گردن اندست رانکه پیوسته سر کله طلسم  
بی سری مرقرا سر آرد مار درج پر در ریسر سب انار  
سرگل را کله پناه بود ناچیس سر کله گناه بود ۵
- تورس کلاه عشق داری لایم حسر مار نگداری  
آدمی را رحاه بهتر چاه کل مصولی شود چو پام کلاه  
آن نکوتر که اندرین معراج دست بر سر کئی بیانی قاج  
کرپی عیب مرد ره پوبد در پی عیب کل کله حوبد  
ناکلاه اگر ربال باشد قبا او حود هلاک حال باشد ۱۰
- سرکه آن نندد کلاه بود همچو یژن اسیر چاه بود  
در طریقت هر و کلاه مدار وره داری چو شمع دل پر نار  
ور کله نایدت همی ناچار همچو شمع آن کلاه از آتش دار  
کانکه در عشق شمع ره باشد همچو شمع آتیس کله باشد  
گر همی یوسعیب ناید و حاه پنش حق ناشگون ناش چو چاه ۱۵
- چون سلیمان کمال ره را دار همچو یوسف حمال چه را دار  
تا نشد نفس صورت چاهی بشود نقش مروت اللّهی  
حیز و نگدار دینی دون را تا بیانی حدای بیچون را  
ارتی و حاق و عقل و دس نگدر در ره او دلی بدسب آور  
هرچه از نفس علم و معرفتس دان که آن کفر عالم معدسب ۲۰
- مروت و وصف و عین در ماندن آن رحم اس مشیمه آن مررد  
مروت پردد صفات بود معدسب سد عین دات بود

حرم مربع یا رحل در حواب صاحب محنت سب و ربح و عذاب  
تیر مانند دیر آمد مشغری حار و وزیر آمد  
رهرة خود هس مایه رامش مایه عیش و کام و آرامش  
وان دگر کوکال برادر دان گاه تعمیر شال برادر حوا  
همچو یعقوب کیس طریق بهاد راز اس علم بر پسر نکشاد  
مهر و ماهش پدرند و مادر کوکال چون برادران در حور  
کس چوما دید حیره عمحواران میگدارم حواف بیداران  
حغه بیدار کردن آسان سب عادل و مرده هر دو یکسان سب  
س کی از رحرو مال و ارتعیر در گذر زنی که کرده تقدیر

### فی تاقض الدارین

علب روز و شب حورسب و رمین چون گذشتی نه آنت ماند و نه این  
ای دو برزم تو مراد و مرید دوئی از عقل دان نه از توحید  
در چنیی حصرت از رمی شغوی چون همه شد یکی معوی دوئی  
در دوئی دان مشقب و تمیر در یکی یکیست رستم و حیر  
در مصاف صفا و صاحب دل بر فرار روان و تارک گل  
تبع تا بنگی سپر نشوی تا نه نهمی کلاه سر نشوی  
با دلت بدد کلاه بود فعل تو سال و مه گناه بود  
چون شدی فارغ از کلاه و کمر بر سران رمانه گستی سر  
ترک ترکیب رحش توفیق سب بعی ترتیب محض تحقیق سب  
مردن دل هلاک حان باشد مردن حان ورا امان باشد  
اندزنی ره بهیچ روی مایسب نیست کرد و ر نیست گشتن نیست  
چون تو بر حاسنی نفس و عقل ایدکهاپ ندانکهاپ شد نقل



اسپ رن باشد ای بدانش مرد مرد را اسپ ورن بود در حور  
 استر آنرا که رن بود حامل ند بود بچه ناندش حاصل  
 اشتر آید ترا سفر در خواب سفر سهماک پرعم و قاب  
 کار باشد دلیل سال مزاج نه بر پادشا شود گساح

### ۵ فی رویاء السباع

شیر حصم مسلط و معرور که بود کارش از معامله دور  
 بدل شاه‌یسیب لیگ ناهیب هر کسی ترساک ازان مولد  
 گوسعد آندت عییب و مال اقنصا زان کند مزاحی سال  
 بر کسان دبی و بد گوهر پر حرورش و نگارها پر شر  
 لیگ باشد بهر مدیل معید بیس بر قول اوسداد مرد •

آهو ار حائے رمال تعمیر بیسردارد ای سدادش پیر  
 دشمن آمد پلنگ ند کردار که بود در معاملت عذار  
 بر را هم نه دشمن انگارد نکات اندر اینچنین آرد  
 حرص حصیست بر حیانت و درد که دیدن کس بیاند مرد  
 یوز و کفار و گرگ نازباده دشمناند هر یکی ند حواء ۱۵

ورچه روباه حیلہ گر باشد مرده بیدی وزا بر باشد  
 مار هرکه عدوی کینه ورس و رکند قصد تو ترا در سب  
 کژدم و عدده و دگر حسرات همه هستند یک یک آفات  
 سگ بحواب اندرون عوان باشد گرچه بیدار ناسان باشد

### ۲۰ فی رویاء النیران و الکواکب

دیدن آفتاب را در خواب نادره گفته اند از هر ناب  
 ماه ماندد زای رن باشد دگری کعب بی که رن باشد

مردبان راسب حامی رنگی اصل شادی و راحب و ترکیس  
 حامی سرج مایه شادیسب سال و مه نعب ارز نآزادیسب  
 حامی هیدسب رنگ سیاه ور بود ررد درد و محبت و آه  
 حامی کبود اندوه امت رنج بردل سرورنتر از کوه اسب  
 ۵ طیلسال و ردا حمال بود کیسه و سرّ اصل مال بود  
 بردن اصل و مایه سمرسب لیگ ران مرد را همه حطرسب  
 آسیا مردم امی نباشد آنکه در حانه نه گُری نباشد  
 دام نباشد نخواستی کار آیه رن بود نکو هُش دار  
 سنگی آدت ر قعل پدید چون کشایش که آیدت ر کلید

### فی رویاء الصّاعین

مرد طّاح نعمت سیار همجو مصّاب در تهاهی کار  
 رنج و بیباریست مرد طیب حاصه آنرا که هسب حواری و عریب  
 ۱۵ درزی آنکس که رنجها و نه همه نردمب او شود رنبا  
 مرد حقّاف و نعلی و حرّار از مواریث آنکه دارد رار  
 مرد برّار و زرگر و عطار حواری کار و نعمت سیار  
 مرد حمّار و مطرب و رادی مایه شادمانی و شادی  
 مرد بیطار و رانص و کتّال چون دلیل اند بر تهاهی حال  
 هست در حواری دند صیّاد مایه مکر و حیل بر مرّاد  
 مرد شمیرگر دلیل عیّاسب همچویی تیرگر که تیر آراسب  
 ۲۰ مرد سقا و گلگر و حمال هر سه آنرا دلیل دان بر مال

### فی رویاء البهائم

حررود خادمی ولی کاهل که کار اندرون بود محمّل

دست شستی ر کار نومیڈیسیب رمی کردن وقاحب و شیدبست  
 میروز و سطل و آلب تعسیل همه نرحادمان کندد دلیل  
 وانکه نربط رند بحواب اندر رن کند بیشک او نواب اندر  
 با دگر کس مصارع کردن علمب کردن سب و آرزدن  
 وانکه دارو حورده همی در حواب رسنه گردد ر درد و رنج و عذاب  
 طیب باشد دو گونه اندر حواب اس یکی راحب آن دگر همه تاب  
 راحت آن نوع را که در مالکد محبت آن حنس را که نر کالند  
 کر دحل رنج بیشدر باشد راحش کمتر از ضرر باشد  
 مرد بیمار و طیب و حامه نو بد بود نر رمی نکوسو  
 رمی کردن بحواب در کشی بیم عرتسب و مایه رشی  
 وانکه در بند حنس بسته بود رمی کردن ورا حنسه بود  
 هرکه ببند رتی روان شده حون نعمتی یاند از حلال نرون  
 چون نه ببند حراهم این باشد ورا حراهم بود حراهم باشد  
 اندهی معب یاند از کاری سده گردد بدسب حونحواری  
 وان رنی کش ر مرچ حون آید کودک مرده زو نرون آید  
 گوشب ببند بحواب در بیمار که حورده رو امید ازو بردار  
 مستی و بیهودی ر شرب شراب آنکه تاریبسب ند بود در حواب  
 وانکه او پارسیسب روزی دان سرمزای و بیکروزی دان  
 شیر در حواب رنج مال بود روزی بیکو و حلال بود

### في روياء الاواني و الاثواب

حامه کهنه رنج و اندوه است حامه نور دولت اندوه اسب  
 بهترین حامه بود هدکعب مر مرا اوسناد چوبین کعب

- سردناری نه خواب یا شطرنج سبب جنگ و علهه باشد و رنج  
 آب در خواب روزیست حلال گر بود پاک و عذب و صاف و زلال  
 در بود تیـره عیش نا خوش دان گرچه آب ست میسی آتش دان  
 خاک در خواب مایه روزیست برزگر را دلیل به روزیست  
 ۵ ناد اگر گرم بیست سرد بود هر دو گنگور رنج و درد بود
- نار اگر هسب معتدل در پوست انده دشمنی ست و شادی دوست  
 چیر دادن نه مرده اندر خواب عدم مال باشد و اسباب  
 حمله اندوه باشد و احوال حامشی نستی دل اندر مال  
 شرب آب و ریاضت عطشان علم باشد که بیست سیری ازان  
 ۱۰ وانکه باشد برهنه اندر خواب شد نصیحت سنان مسب حراب
- طفل در خواب راز گردد فاش بوق در خواب مایه پرهش  
 بعد و عل قوتی نصح بود باع دیدن عداای روح بود  
 میوه در خواب روزیست از شاه لیگ نه اندر زمان که در بیگاه  
 وقت ادراک چون فراز رسد مرد بیننده رو نما رسد  
 ۱۵ دسب خود چون دراز بیند مرد شود اندر سحرا و رادی مرد
- ور شود دسبهای او کوتاه کسد از بخل گردد خویش سپاه  
 دست باشد برادر و خواهر آن چپ دختر آن راسب پسر  
 باشد انگشت همچو فرزندان سبب مادر و پدر دندان  
 دخترانند سینه نا پسند چون شکم مال و نعمت پنهان  
 ۲۰ حکم و دل بحواب گنج بود ساق و رانو عدا و رنج بود
- معر مال بهان و پهلوان پوسب چون ستر در کسیده ننی  
 هست مرزد آلب تولید بیگ و بد رشت و خوش شقی و سعید

بیشمار آنچه گوش هر شود گوش عشق از یکی خبر شود  
 نردو سوی سر آن دو گوش چو دیو چه کلي بيش ارس حروش و عزیو  
 کودکی رو ر دیو چشم پوش قانه دهد سرت میاں دو گوش

ربع مسکون چو از طریق شمار هسب مرسلک نسب و چار هزار  
 ساعه شب چو صم کلي نا روز هم بود بست و چار آدم سر ۵  
 تو اگر واقعی نه صرف و صرف بدلتش کی نه نسب و چار حروف  
 قاف قول شهادتیس ترا بی رنا و عناق و کیف و مرا  
 از همه عالم بیرون آرد نه نالک نه کاف و بیرون آرد  
 از وزای حرد درس رة و کو وردت اس نس که لا هو الا هو  
 کلمه حق چو در شمار آمد عدد حرف نسب و چار آمد ۱۰  
 بیمی از بحر حال دوازده درج بیمی از چرخ دس دوازده برج  
 درجهها پرر در امیدسب درجهها پر ر ماه و حورشید صب  
 در دریای اس جهانی نه ماه و حورشید آسمانی نه  
 در دریای عالم حسروت ماه و حورشید آسمان سکوت

### فی تعبیر التّویا

۱۵

او نهاد از پی اولوالعقاب بیم و امید در نمایش حواب  
 آدمی چون نهاد سر در حواب حیمه او شود گسسته طذاب  
 خلق نا درجهان اسناد همه در کسبی اند و در خوانند  
 قاروان شال چه بیند اندر حواب رانچه پیش آید از ثواب و عقاب  
 آتش تیر تات حسم بود چشمه آب نور چشم بود ۲۰  
 گریه در حواب مؤنب شادسب ندگی از مدلب آزاد بست

حال او سر بسر پیرسیدند چون رزا مرد و مملکت دیدند  
از ره پند و نصیحت آموزی حمله گفند بهر دلسروری  
شوهرت چون بروس ری عرفت هیچ نگذاشت مر ترا بغضات  
گفت نگذاشت راضیم بحدای آنچه رزق مندست ماند بکای  
۵ بار گفند رزق تو چندست که دل قانع ست و حرسند ست

گفت چندانکه عمر ماندستم رزق من کرد حمله در دستم  
آن یکی گفت می ندانی تو او چه دادد رزیدگانی تو  
گفت روزیدهم همی داد تا بود روح رزق بستاند  
۱۰ بار گفند بی ست بدهد هرگز از بیدس رطب بدهد  
بیس دینا ترا بهیچ سیل فرستدت راسمان ربیل

گفت گای رای تان شده بیر چید گوئید هرزه بر حیره  
حاجب آنرا بود سوی ربیل کش نباشد رمین کثیر و ملیل  
آسمان و رمین بحمله و راسب هرچه خود خواست کرد حکم او راسب  
برساند چنانکه خود خواهد که بفرایند و گهی کاهد  
۱۵ ار توکل نفس تو چند ری مرد نامی و لیگ کم رزی

چون نه راهرو تو چون مردان رو بیامور رهروی رزان  
کاهلی پیسه کردی ای تن من وای آن مرد کو کم ست از من

دل نگه دار و نفس را نگذار کیس چو نارسب و آن چو بودیمار  
تا داند آنکه ما و تو داد چو همه سرحب او و او مانده

۲۰ عقل کاند در جهان چو نرسد نرسد در خود و ندو نرسد  
گوش سر دوسب گوش عشق نی بهر دین اس و آن ر بهر شکی

نا دل و حال نباشدت پروردان هر دو بهود ترا همیسی و همان  
 نفس را سال و ماه کوفته دار مرده انگارش و بها نگدار  
 چون تو فارغ شدی ر نفس لئیم برسیدی بخلد و باز و نعیم  
 بیم و امید را بکای بمان چه کبی بگفت مالک و رضوان  
 بیست را مسعد و گذشت یکیم سایه را درج و بهشت یکیم ۵  
 پیش آنکس که عسی زهد راوست کفر و دس هر دو پرده در اوس  
 هستی دوس پیش دیده دوس پرده سارگاه اوئی اوس

### فی التوکل

پی مکه با بفاق بر درگاه توکل رود مردان راه  
 گر توکل ترا بروس همی چون نداری بر نقش اوس همی ۱۰  
 پس بکوی توکل آور رحب بعد از آنک پدیره آمد بحب  
 در توکل بکی سحر سحر تا نمایی ندسب دس گرو  
 اندر امور شرط ره زنی که اوست حواری لاف زنی

### فی توکل العجائز

حاتم آنکه که کرد عزم حرم آنکه حواری زرا همی نامم ۱۵  
 کرد عزم حصار و بیت حرام سوی قدرندی علیه سلام  
 ماده بر حای بگ گره عیال بی قلیل و کثیر و بی اموال  
 زن نه تنها نه خانه در نگذاشت بعقب هیچ بی و ره برداشت  
 مرور را مرد و ممتعی نگذاشت بود و نماند او بکی پنداشت  
 بر توکل زبیش همزه بود که ز رزاق خویش آگه بود ۲۰  
 در پس پرده داشت اندازی که ورا بود نا خدا زاری  
 جمع گشتند مردم بر زن شاد رهند حمله تا بر زن

سار پیرایه در ره تحریرید هم سر از شرع و هم سر از توحید  
 و اندرین منزل عدا و صر چون مسافر در آی و رود گذر  
 بر در بوسند الا الله برکش و بیست کن قفا و کلاه  
 بیست شو تا هم او دهد بصواب لمس الملك را بضرط حواب

### حکایت

۵

در معاحات پیرشدلی گفت چون نوب آمد از حدیث دهف  
 که اگر آنکه نبودم دوزی ندهدم در حدیث دسوزی  
 لمس الملك گوید او بصواب من دهم مروزا بصدق حواب  
 گویم امروز مملکت آنراست که ر دی و بربر می آراست  
 ۱۰ نوم وعد ملک ای نما برچیر هسب آنرا که بود دی و پربر  
 تیغ قهر تو سرمرزازرا سربرد پس بسر دهد حابرا  
 نوش دان بهر سود سودا را حرنه آفتاب جربا را

هرچه حرق چو ران گرمی حسم حنریلب بیاید اندر چشم  
 رانکه از حرف لا همی ناله کس نداند که چند باشد راه  
 ۱۵ راه تا نا خودی هزاران سال بروی روز و شب یمنی و شمال  
 پس ناخر چو چشم نار ککی کار بر حوشش دزار کفی  
 حویشتن بینی از بهاد و قیاس گرد خود گشته همچو گاو حراس  
 بیخود از هیچ آئی اندر کار یابی اندر دو دم بدی در بار  
 رین مسام دو دست عقل نهیست وان مسام حدای داد چیسب  
 ۲۰ ای سکندر در پی ره آمات همچو حصرنی درس ظلمات  
 ریر پای آر گوهر کاسب تا دست آید آب حیواب



- چه کفّی هست و حوی چون حان تو تو مدان نوش کن چو ایمل تو  
 تو ندانی بهار سی ماسی چون بهوردی تو طعم شداسی  
 من بیاموزمت که حام شراب چون کفی نوش در سرای حراب  
 بر مدار از مقام مستی پی سر همانکا نده که حوردی می  
 ۵ تا بهوردی مدارش ایچ حلال چون بهوردی کلوخ نر لب مال  
 چون بهوردی دو دُرْد نامد درد گویم احسب ایدب مردمی مرد  
 پیشتر زین حراں بی اسار همه میحوارگان دل مردار  
 می همی عقل و جان شان بهورد زر همی اس و آن شان نبرد  
 اندرین مجمع حوامردان از سرند دلی چو نامردان  
 ۱۰ گرنگوئی تو صادقی ناشی در نگوئی منافقی ناشی  
 پیشتر چون روی که حایب بیست ناز پس چون هپی که پاست بیست  
 آنکه را حای بیست عمحوارمت وانکه را پای بیست بیچارمت  
 بیسدانی که نردر هسب الد نه کمر نردرش ککون بستند  
 کر ازل پیش عشق بی زر و زور خود کمر بسته زاده اند چو مور  
 ۱۵ همد کی تا چو مرگ بستند نوی حانب رکوی او یابد  
 در گذر زین سرای پر اوباش گر نوی ورزه نردر او ناش  
 کل کسادیکه نغده اند او را بحدائی بنغده اند او را  
 کمر نمدگی نه بسته مدام حواحه هعب نام همچو علم

## فی العالم و الجاهل

- نه بمر شیم گزرگانی کعب که ترا بهر کارهای بهمت  
 ۲۰ اندرین کوچه حانگ ناید ورن کلّیدان بچپ بود شاید

نا بيار آنکهي که گشي يار دل بر آرد ر بعض ثيرة دمار  
 در درون تو نفس دل گردد زان همه کردها حجل گردد  
 حان و مانش همه براندارد در ره امتحانش نگدارد  
 در تی تو چو نفس تو نگداح دل نندريج کار خویش بساحت  
 ۵ پس ازو حق بيار ستاند چون بيارش نماد حق مالد

نه ر بيهوده گفت و ناداني بايريد از نگف سخائي  
 پس ربانی که راز مطلق گفت راست حديد کو انا الحق گفت  
 راز خود چون ر روی داد نه پش راز حلال گش و او را کش  
 روز رارش چو شب نمای آمد بطق او گفته حدای آمد  
 ۱۰ راز چون کرد ناگهائي ماش بی احبار میانه او ناش

صورت او نصیب دار آمد سیرت او نصیب يار آمد  
 حان حانش چو شد نهي ر آوار خون دل گشت بر بهل عمار  
 راسب گفت آنکه گفت از سر حال گفت دع بعسک ای پسر و تعال  
 از تو تا دوسب بیست ره بسیار ره توئی پس بر پر پای در آر  
 ۱۵ تا بيمی دیدد لاهوت خط دی الملک و حظه ملکوت

کی بود ما ر ما خدا مالد می و تو رفته و خدا مالد  
 دل شده تا ناآمتان حدای روح گفته می ایدکم تو در آی  
 چون در آمد نه طارم توحید دل و روح از ستانه تحرید  
 روح نا حور همري سارد دل نه دیدار دوسب بگرارد  
 ۲۰ ای دندده ر آب زر هستي تا کی آحر ر نقش زر مستی

چه کسي لاف مستی در دوع تات گویدد حور مردک دوع  
 تو اگر می حوري مدده آوار دوع حواره نگاه دارد راز

زانکه عیسیب را سوی لاهوت هست در راه جمعۀ صلوت  
 بیسب کی هرچه راه و رای بود تات دل حائۀ حدای بود  
 تا ترا بود تا تو در دات سب کعبه با طاعت حرانات سب  
 ور ر دات تو بود تو دور سب نكده از تو بیب معمور سب  
 ای حرانات جوی پر آوات پسر حر تویی و حر آوات ۵  
 با تو و بود تو حرد تیره اسب چشم علق از آن هال حیره اسب  
 نفس تسب آنکه کفر و دس آورد لحرم چشم رنگ بیس آورد  
 بی توحوش ناتوهست سب ناحوش بدر انداز گربه را از کش  
 در مدم کفرها و دینها بیست در صفای صفا چیدنها بیس

### ۱۰ فی سلوک طریق الاخرة

این همه علم حسم مختصر سب علم رهنی نراه حق دگر سب  
 علم آن کش بطرادق باشد علم رهنی نراه حق باشد  
 هوای آنکس که عقل و دس دارد دان و گغار گندمیس دارد  
 چیسب این راه را سان و دلیل آن سان از کلیم برس و حلیل  
 در زمی پرسی ای برادر هم ناز گویم صرح بی مبهم ۱۵  
 روی سوی جهان حی کردن عقده حاه زیر پی کردن  
 حاه و حرمت ردل رها کردن پست در خدمتس دونا کردن  
 تقییب کردن دعوس از بد نقوب کردن روان نحرود  
 چیسب راد چیدن ره ای عامل حق بدیدن بریدن از ناظل  
 رهنی از مندرل سختکوشان نرسنس صدر خاموشان ۲۰  
 رهنی از فعل حق سوی معدش و رصعت ری مقام معرفتس  
 آنکه از معروف بعالم رار پس رسیدن نآستان بیاز

بیک و بد خوب و رش یکسان گیر هر چه دادت خدای در حال گیر  
نه عرار دل چون ر یردان دید رحم و لعه هر دو یکسان دید  
آنچه آوردش از خدای بچنگ بیک و بد داش هر دو را بکریک  
صورت آنکه هس بر در میسر نادانی ندست بی تدبیر

### فی التجرد و المجاهدة

هر که خواهد ولایب تعزید و آنکه حوید رعایب تعزید  
از درونش نماند آسایش ور درونش بشاید آرایش  
آن سدایس که از نمانش اوسب ترک آزارش و سانش اوسب  
بر در شه گدای دل خواهد نار عاشق خدای حال خواهد  
۱۰ در طریق معرود و چالاک داده بر باد آب و آتش و خاک

و آنکه در عرصه معالم عصر چه برش جاهلان چه عالم عصر  
ای برادر بر آدر تعزید جگر خود کباب دان نه ثرید  
سگ دون همت اسدخوان حوید بچه شیر معر خان حوید  
عاشقان حال و دل مدی کردند دگر او زور و شب عدی کردند  
۱۵ مرد عالی هم بخوید بند سگ بود سگ بلقمه هر سدد

کشف اگر بند گرددت بر تی کشف را کفس ساز و بر سر رن  
فصله کم گوی و عاحری پیش آر اسدخوان را تو بر سگان نگدار  
تو نگوهر گردنه رعب پس چرائی چو سگ تودون همب  
هر کرا عالیس همت او هر دو عالم شد سب نعم او  
۲۰ و آنکه دون همت سب همچون سگ هسب چون سگ ز بهر نان در نگ

گر همی روح خواهی از تی مرد لا چو دار سب گرد او برگرد  
کی ( لافوت خود بیانی نار تات ناسوت بر نشد بر دار

- نکشی شرب ملاقاتش بجشی لذت مباحاتش  
 چو یکی دانی یکی گویی بدو سه و چهار چو پویی  
 با الف بی و تی بود همراة بی و تی بت شمر الف الله  
 دس و پائی همی رس اندر جوی چو ندریا رسی ر جوی مگوی  
 چو رهی کرد مکر و عار ترا ای حدث نا قدم چه کار ترا ۵  
 تو حدثی نفس مزین ر قدم ای ندانسته باز سر ر قدم  
 مد هرات حجاب در راه است همت قاصر سب و کوتاه اسب  
 دستار بست قالب تو هور پای دامیس حالت تو هور  
 شو ندریای داد و دس یکدم تن برده چو گندم ر آدم  
 قا کند توبه تو حمله قبول تا نگردي دگر نکرد مصول ۱۰  
 تو هور از مدامعی شیطان توبه ناکرده کی نوی اسل  
 چو ترا نار داد بر درگاه آرزو رو محواه اورا حواه  
 چو حداب بدوسنی بگرد چشم شوح تو دیدی همه دید  
 بر نگیرد حال عشق دوی چه حدیث سب این ملی و توی  
 توئی تو چو رحب برگیرد رحب و تعب تو تعب برگیرد ۱۵  
 بیست در شرط انعقاد نکو دعوی بدوسنی و پس می و تو  
 نده کی گردد آنچه باشد حر کی توان کرد طرف پر را پر  
 همه شو بر درش که در عالم هر که او حر همه بود همه کم  
 چو رسیدی بدوس و عمره یار بیش بوشش شمار و حیري حار  
 از پی رنگ آید دل حر لاس ناهن برای هستی بر ۲۰  
 می نخواستی تو از کذاب حدای بیست اموات مرده دل اخیای  
 مشو از راه ناتواناسدس همچو کشنی بهردم آنسدس

تا بداند عا رسی بحسب درست که بدایی که می نباید جست  
 نه پرسید کاهلی ر فلی چون شغید از رباں دل کسلی  
 که نگو ای امیر حال امروز که شب تیره به بود یا روز  
 مرتضی گف نشو ای سائل سوی ادبار خود مشو مائل  
 عاشقان را درین ره حاسر نقش زار به که تاش روز  
 هرکه دارد ر ره تیش در دل در نماد پیاده در منزل  
 در جهانی که عشق گوید زار نه تو مانی نه بیر عقل تو نار

### فی المحبة والتجريد

عاشقان سوی حصرتش سرمست عقل در آسپس و جان بر دسب  
 نا چو سویش نراق دل راند در رکاش همه برامشاند ۱۰  
 جان و دل در رهش نثار کنند خویشی را ازان شمار کنند  
 پیش توحید او نه کهد نه دوست همه هیچند هیچ او سب که او سب  
 عقل و جانرا نبرد او چه حطر دل و دیں هم گذر کنند گذر  
 پرد؟ عاشقان رقیق تر سب نقش این پرده ها دقیق تر سب  
 غالب عشق هس معلوش خود ترا شرح داد مقلوش ۱۵  
 انر چون رامداد دور شود عالم عشق پر ر نور شود  
 انر چون گمر مظلم سب و کدر آب در حمله نافع سب و مصر  
 اندک او حیات انسان ست بار سیارش آب حال سب  
 پس موحد محب حصرت اوسب که محب حجاب عرت اوسب  
 ند نباشد محدث تلقیس بد چه باشد محب محب یں ۲۰  
 در محب نگر به تعلیفش که همان محنت سب تصعیفش  
 ای محب حال حصرت عیب تا بحرئی وصال طلعب عیب

کای هم آنِ بو و هم آن کس رزق بر تسب هرچه حواشی کی  
 علب رزق تو بحوب و بزشت گریه ابر بی وحده کس  
 بی سب رازقی یقین داسم همه ار تسب حاسم و نام  
 ار هزاران هزار به یک تو رانکه اندک نباشد اندک تو  
 شعله رو و صد هزار احمر قطره رو و صد هزار احصر ۵  
 مرد نبود کسی که در عم حور در یقین نباشد ار رلی کمتر

### حکایت

آن به شنیده که بی م ابر مرع زوی بیاب از در گمر  
 گمر را گف بس مسلمانی رس همر پیسته سحسدانی  
 کر تو اس مکررم به پدیدرند مرعکان دانه ارچه برگیرند ۱۰  
 گف گمر از مرا نه نگریند آحر اس رنج من همی بیند  
 رانکه او مکررم سب و نا احسان نکند نعل نا کرم نکسان  
 دسب در راحت در رهش جمع داد ایرد بحای دسش پر  
 کار تو حر حدای نکساید بعدا گر ر خلق هیچ آند  
 دل نعل و مصلو حل میسد دل در او بند رستی ار عم و بند ۱۵  
 تا توانی حر او بیار مگیر حلق را هیچ در شمار مگیر  
 نا بقای حدای نا شماسب اُلف آلامی او و حان شماسب  
 هر دو را در جهان عشق و طلب پارسی آت دال و ناری اب

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تا حدائی ر نور موسی تو نور کوزی چو مرع عیسی تو  
 چون نداری حرر راه بیار در حقانی ساس معر پیار ۲۰  
 اول از بهر عشق دلخویش سر قدم کن چو کلک و میخویش

- نال و جان تو در حرانه هوسف تو نداری نگفته او را اوست  
 روزی تو اگر بچپس باشد اسپ کس تو زیر پس باشد  
 تا ترا برد او برد بشتاب وزنه او را بر تو تو در حواب  
 نه ترا گفت رازق تو منم عالم سِرّ و عالم علم  
 ۵ جان بدادم و حوه نان بدهم هرچه خواهی تو در زمان بدهم  
 کار روزی چو روز دان نه درست که ره آورد روز روزی تسب  
 نا تو رانعا که لطف پر دانسب گرو نان بدست تو حاسب  
 عم جان حور که آن جان حورده است قالب گور گرده بر گرده اسب  
 ای گرو سحت دار و نان میخور چون گرو رب قوت جان میخور  
 ۱۰ جان بی نان نکس نداد حدای رانکه از نان نماد جان بر حای  
 آن زمانی که جان ر تی برمید بقیس دان که روزی برسید  
 سعله دارد ر بهر روزی بیم بخورد دیگ گرم کرده کریم  
 بخورد شیر مید خود تنها چون شود سیر ماده کرد رها  
 سر ران راسب کهله تو بر تو مرد را روز سو و روزی سو  
 ۱۵ روزی نصب بر علیم و مدیر تو ر میر و وزیر حشم مگیر  
 روزی از در حدای بود نه ر دنداد و خلق و نای بود  
 کد حدائی حدائی اسب بریج حاصه آبرا که بیسب نعم و گنج  
 کد حدائی همه عم و هوس است کد رها کی ترا حدای سس اسب  
 اعتماد تو در همه احوال بر خدا نه که بر حراس و حوال  
 ۲۰ انر اگر بم نداد یک سال سحت شوریده بیم احوال

### حکایت

زالکی کرد سر برون ر بهم کشنگ خویش خشک دید و نگفت



- هیچ جانی بصبر ازو شکیم هیچ عقلش بزیرکی معرفت  
مطلع بر صائز سب مدام تو بر اندیش و کار گشت تمام  
روی از آئین ند نکردانی رای تو پرورد مسلمانی  
چون بعلمش عروز خواهی داشب فار در دل نه نور خواهی داشب  
چون بعلمش نگه نخواهی کرد طمع حلم ازو مدار ای مرد ۵  
علم او عقل را چراغ امروز حلم او طمع را گناه امروز  
گره حلمش ندی همیشه پناه بده کی رهرو داشتی بگناه  
گر گداهی همی کنی اکنون آن گناه از دو حال بیست برون  
گر ندانی که می داند حق گویمت ایست کافر مطلق  
ور ندانی که می داند و پس می کنی ایست شوخ دیده و حس ۱۰  
خود گرفتم کسیب معوم بیست حق داند حق از کسی کم نیسب  
عمو او گیرم از بپوشاند نه ر تو علمش آن همی داد  
توبه کسی زین شلیع کردارت وره بیکی پرور دیدارت  
نفس خود را میان حالت خویش عرقه در قلم حجاب خویش

## ۱۵ فِي كَرَمِهِ وَ اِنَّهٗ زَارِقُ الْاَرْزَاقِ

- خاور را چو خوان نه پیش نهاد خورده ای از خورنده پیش نهاد  
همه را روح و روز و روزی اروست بیکدستی و بیک روزی اروسب  
روزی هر یکی بدید آورد در انداز خانه مهر نکرد  
کافر و مومن و شقی و سعید همه را روزی و حیات حدید  
حاجت هیز شان در خلق حیم خردش نداده روزی خلق ۲۰  
چر نمان بیسب پرورش ما را چر شره بیسب ناصورش ما را  
او ر توحیه نمدگان بجهد ناصورش داد نان همو بدهد

اوست مر مطرت ترا ماطر داشت او منزله از حاطر  
 او ز تو داند آنچه در دل تست زانکه او خالق دل و گل تست  
 چون تو دایی که او همیداند حر طمع تو در گل ماند  
 مصلحت بین خلق پیش از آر مطلع بر ضمیر پیش از راز  
 ۵ آنچه در حاطر تو او دادد لفظ ناگفته کار میراند

شادی آراست و همکار حدای راز دانست و رازدار حدای  
 می زبانی برش زبانیست قوت حادث ز حوان می نایست  
 آنچه از بهر آدمی آراسد آرزو آنچه ان دادد خواست  
 او کمایش خلق دانسته دیده و دادش توانسته  
 ۱۰ حای تو کرد در نعیم مُعَد تا تو با نار حق گردی عد

قائل اوس تو گنگ باش و مگوی طالب اوس تو لنگ باش و مپویی  
 هست با قهر و علم پردایی ناتوایی نگو و نادایی  
 هر که او هست بیست داد کرد لبس را هست هم تواند کرد  
 کرد قائم برای نظم و قوام متقافای برحم در ارحام  
 ۱۵ عیب خود زانکه صورت تو نگاشد تو ندایی که عیب نتوان داشت

او ترا بهتر از تو دادد حال تو چه گردی نکرد هرل و محال  
 تو مگو درد دل که او گوید تو مگو مر و را که او حوید  
 گردد از حص پای مور آگاه مور و سنگ و شب و رمانه سیاه  
 سنگ در قعر آب اگر حنید در شب داج علمش آنرا دید  
 ۲۰ در دل سنگ اگر بود گرمی دارد آن کم ر درو گرمی  
 صورت تصدیع و راز پنهانش می نداند بعلم پردانش  
 بموده ترا ره آموزی داده در سنگ گرم را زوی

- طوی ما او نکو کند در ما مهربانتر ر ماص او بر ما  
 آنچهان مهر کو کند پیوند مادران را کعبه بر مرزد  
 ناکسان را بلطف خود کس کرد شکر و صبری ز ننگل س کرد  
 وصل او پیش چشم دانش و داد در حس سب و راه حل بکشد  
 چون ترا کرد حلم او ساکن از ربایندگل شدی ایمن ۵  
 رسته باشد همیشه در صحرا مرد کوهی ر نکت نکبا  
 عیب او عیبها ندانسته عفو او شستش توانسته  
 علم او عیب ما پوشیده تو نگفته سر او پوشیده  
 آدمی راده ظلم هول وصل حق را همی رند نصول  
 خوب کار او ورش کار شعاع عیدان او و عیدار شما ۱۰  
 این عیای نگر تو از پس ریب عالم عیب را نه عالم عیب  
 گر نمودی ر وی عیای پاک کی شدی تاحدار مثنی خاک  
 منزل عفو او ندش گناه لشکر لطف او پدیر آه  
 آه عارف چو پرده برگیرد دوزخ از بیم او سپر گیرد  
 عفو او را قبول بهر خطا س گرمش را قبول بهر عطا س ۱۵  
 تو حقا کرده او و ما با تو او و مادر تر ر تو با تو  
 وصل او آوریست اندر کار ورده بر خاک کی بد این بارار  
 هر که شد بیست باشد او را هست هر که آمد ر پای گیرد دسب  
 دستگیرست بیکسان را او بپسندد چو ما حسان را او  
 رانکه پاک اس پاک را خواهد عالم العیب خاک را خواهد ۲۰

### فی علمه و اطلاعه فی ضمایر العباد

شرب یکیک ر خلق دانسته داده و مد آن توانسته

- در عطا چون نای مُنلی دید      نا نا در عطا همی خُندید  
 قهر او چون نگستراند دام      سگی آرد ر صورت بلعام  
 لطف او چون در آمد اندر کار      سگ اصحاب کُف نرد نعار  
 سحره از لطف گف اَنْ لَا ضَیْر      نا عزاردل قهر کرد انا حیر  
 ۵ نا خدا اینج نیک و بد نس بیس      نا که گویم که در جهان کس بیس
- چه سوی ناکسان چه سوی کسان      قهر و لطفش نه هرکه هست رسان  
 خسروان در رهش کله نازان      گردنان بر درش سرانداران  
 پادشاهان چو حاجت بر در او      برمیخیزد مراعنه از بر او  
 نیکی ترک عول دو نروده      صد هزاران علم نگوین کرده  
 ۱۰ فرش مستی گرسنه نموشته      چاکرش از یکی دوتا گشته
- گر نگوید نه مرده که بر آید      مرده آید کفن کشان در پای  
 و نگوید نه رنده که بپیر      مُرد در حال ورچه ناشد میسر  
 خلق معروز نفس از امشانش      هیچ ترسان نموده رامهانش  
 هرکه در ملک او مدعی کرده      ارره راضی توسعی کرده  
 ۱۵ گردان را طعام رهش نس      سرکشان را لگام قهرش نس
- گردن گردان شکسته نه قهر      ضعیفان را لطف داده دو بهر  
 سرعت عیوش از ره گفتار      برگرفتست رسم استعمار  
 تائب الدب را بداده پناه      پاک کرده مصائبش ز گناه  
 عفو او بر گله سبق نروده      سَنَقَتْ رَحْمَتِي عَصَب حورده  
 ۲۰ روح بخش سب روحور نه چو ما      پرده دار سب پرده در نه چو ما
- او ترا راعی و تو گرگ پسند      او ترا داعی و تو حاحتمند  
 او ترا حامی و تو خود عامل      ایند بی عقل ظالم حاهل

ورنه در راه دانش و تدبير ار رن و مرد و ز حوان و ز پير  
کور چشمان عالم هوس اند عور جسامان چو مرور و چو مگس اند

## فی القهر و اللطف

- شاگرد لطف و رحمتش دیندار شاکي قهر و میزتش کفار  
بیبي آنکه که گیرد ایند چشم آنچه در چشمه ناید اندر چشم ۵  
قهر و لطفش که در حال نیست تهم گهر و شهت ندریست  
لطف و قهرش نشان مبر و دار شکر و شکرش مقام معسر و عار  
لطف او راحت است جانها را قهر او آتشی روانها را  
لطف او نموده را سرور دهد قهر او مرد را عرور دهد  
لام لطفش چو رومی بنماید دال دولاب دوال برناید ۱۰  
قاب قهرش اگر برون تازد قاف را همچو سیم ندارد  
عالم از قهر و مکر او ترسان صالح و طالح از مکر یکسان  
لطف او چون معرج آمیزد کفش صوفي بکشف بر حیرد  
نار قهرش چو آید اندر کار کشف سردر کشد کشف کردار  
قهر او دانیس گذارنده لطف او بیدوا نوارنده ۱۵  
قهر و دین پرور روان تو لوط حایار آمری حان تو اوست  
حان حاب ر لطف او رنده اسب که روانت بلطف پاینده اسب  
آرد از قهر و لطف سازنده رنده از مرده مرده از رنده  
دانش او رهی رعایب کی بخشش او مهم کفایت کی  
کشف قهرش چو آمد اندر جنگ باشه ملک را نه پشه لنگ ۲۰  
باز چون اسب لطف را رین کرد لقمه کرم را ملم چیس کرد  
حود از او نرد عقل و رای رزین کرم سیمیس بود ملم رزین

- بهد کو بر بهد تو قاج شمر و بر پاسب دهد نواج شمر  
 رانکه هم محسن سب و هم محمل رانکه هم مکرم سب و هم مفصل  
 چه کسب بهر بیسوی را شادی و زیرک بهای را  
 شاد ارونش و زیرک ارنیش قا بهای رفا و تمکینش  
 ۵ زیرک آنسب کوش سردارد شادی آنسب کوش نگدارد  
 بیکسخت آنکسی که بنده اوسب در همه کارها پسندد اوست  
 چون ازیں شاخها شدی بی برگ دستها در کمر رسی با مرگ  
 بشوی مرگ را دگر منکر یابی از عالم حیات حیر  
 دسب تو چون بشاخ مرگ رسید پای تو گرد کاخ برگ دروید  
 ۱۰ پای کر طارم هدی دور سب بیسب پای آن دماغ معجز ست

## فی الشکر

- مومع کفر بیسب حز در رنج مومع شکر بیسب حر سر گنج  
 شکر گوی از پی زیادت را عالم العیب و الشهادات را  
 چون شدی بر قصای وی صابر خواند آنگاه مر ترا شاکر  
 ۱۵ آدمی سوی حق همی پوید او نگوید که شکر حق گوید  
 شکر شکر او که بید پرمت گوهر دگر او که دادد سع  
 او بخشد هم او ثواب دهد او نگوید هم او جواب دهد  
 هر چه بستند رعب و نارت نه ازان یا همان دهد نارت  
 گر همه مویها زبان گردند بر در شکر ترجمان گردند  
 ۲۰ تا بدان شکر او مروون گویند شکر توفیق شکر چون گویند  
 پس سوی شکر نعمتش پویند گر نگویند هم بدو گویند  
 تن و جان از پی قصا در شکر دل ترم کسان که یا رب شکر

- ورنه دینکی کوی حیات بود دیں نه باشد که ترهات سود  
 دیں و دولت در عدم رندست کم زدن از برای کم شدنست  
 آنکه کم رد وجود عالم را گویند مصطفی و آدم را  
 و آنکه او طالب سب اموزن را گویند عاد را و قارون را  
 این یکی پای در رکب نماد و آن دگر خسته بهیاب نماد ۵  
 پای آنرا قدم عدم کرده دس اینرا قدم علم کرده  
 ناد هیبت نعاد مقرون سب خاک لعن سب سرای مارون سب  
 چه زبان دارد از ریسم گردن دیکوئی را ندی شوی چو سپند  
 پیش مردان راه رخ معرور خونش را تو چو سپند نسور  
 حرد و دیس سرسری داری گر تو ناحق سرسری داری ۱۰  
 مرد گرد نهاد خود نه تقد شیر صدق خویش خود شکند  
 ای وجود سیر گشته حوج آنسب وی دوتا از عدم رکوع آنسب  
 کرتی و حال خود نری گردی گرد تهای و سرب گردی  
 ایچ مدام روی شهر افروز چون نمودی پرو سپند نسور  
 آن حال تو چیس مسنی تو و آن سپند تو چیست هستی تو ۱۵  
 لب چو بر آستان دیں باشد عیسی مریم آمیسی باشد  
 خونش را درس طلب بگذار در ره صدق حان و دل در بار  
 عهد کی تا رییس هست شوی وز شراب حدای مسب شوی  
 باشد آنرا که دیں کند هستش گوی و چوکل دهر در دستش  
 چون ازین حرمه گشت حال تو مست بر بلندی ز بیس گردی هست ۲۰  
 هرکه آزاد کرد آنکای اسب حلقه در گوش و بند بر پای اسب  
 لیکن آن بند به که مرکب نعب لیکن آن حلقه نه که حله و نعب

عشوق و آهنگ آنکهاں کردن      شرط نمود حدیث حان کسری  
 آنکسانی که مرد این راه اند      از عم حان و دل به آگاه اند  
 چون گذشتی ر عالم تکیوی چشمه رسیدگانی آنکها حوی

## فی دار الغرور

- ۵ احل آمد کلید حائے راز      در دین بی احل نکردد ناز  
 تا بود این جهان بهاشد آن      تا تو ناشی نباشدت یزدان  
 حقّ سربهر دامن حجاب      مهر و مهر نور ایمان  
 ساقب نامع بهر آورد      وری تو بهکاتم سپرد  
 تا ر دور زمانه خواهی رسب      تو ندانی که اندر آن حا چیسب  
 ۱۰ سعی نامه حدای عروحل      بر نگیرد مگر که دست احل  
 تا دم آدمی ز تو برمد      صبح دین ر شرق حان دمدم  
 سرد و گرم زمانه نا حورده      درسی بر در سرابورده  
 تو نداری حشر ر عالم عیب      باز شناسی از هدرها عیب  
 حال آنکهای صورتی نبود      چون دگر کار عادتی نمود  
 ۱۵ حان بهصورت رسد بیاساید      وانچه کز اسب راسب نماید  
 چون رسیدی بهصورت برمان      پس از آنکها روانه گردد حان  
 رحش دین آشنای راج شود      مرغزار از قفس نفاع شود  
 نا حیات تو دین برور ناسد      شب مرگ تو روز دین راید  
 گفت مرد هر دین معنی      که سخنهای اوسب چون فتوی  
 ۲۰ حفته اند آدمی ر حرص و علو      مرگ چون رخ نمود فانتهموا  
 خلق عالم همه بحواب درند      همه در عالم حراف درند  
 آن هوائی که بیش ازین باشد      رسم و عادت بود به دین باشد



- گفتد از عالمی مراموشش نمود نداده حلقه در گوشش  
 گر مراموش گردیش نعی ظالمی نیست حیره چو بدو کسی  
 رو بوی حاضر و بری نامش بیست گردی ر حرم احکامش  
 آنچنان یاد کی که از دل و جان نشوی عامل از رمل برمان  
 یاد دار این سحس ازان بیدار مرد این راه حیدر کَرّار •  
 ماعند الرب فی الصلوة تراه و رنداشی چندیس تو را عوئاه  
 آنچنانش پرسد در کو بیس که همی بیدیش برای العیس  
 گرچه چشم را نمیبیدد حلق تو ترا همی ببیدد  
 دکر حر دروه معاهده بیست دکر در مجلس مشاهده بیست  
 رهدرت اول ازچه یاد بود رسد آنکا که یاد ناد بود •  
 رانکه عوام از درون بحار آف حوید کشد هم آتش راز  
 فاحته عائب ست گوید کو تو اگر حاصری چه گوئی هو  
 حاضران را رهیب سب مال گر ترا حصه عیب سب مال  
 نالغ شوق فاحده بشو حال برق ساحله بدو هو  
 کانکه هوشدودی احد حوید نور توحید در لحد حوید •  
 لحدش رومغ بهش شود در دو چشمش بهش رش شود  
 حاضر آنکه شوی که در مامی حاضر دل بوی نه حاضر تی  
 تا درین خطه تکاپوئی با همه پش یا همه روئی  
 چون ازین خطه یکنو خطوت رم حل طالب علل عشق گرم  
 مردگی کفر و زندگی دیں مت هرچه گفندد معر آن این سب •  
 هرکه شد لحظه ز خود حسود سالها ندد شد بدورخ و بدو  
 کی ندین اصل و مقص از ایستد هر کسی کس سر مسلمانیم

گفت غم ز پیش من بچه من تو نگرینم گفتی نگفتم  
 چه گویم ریش ای مکرم نه تو بیدادگر نه من معسر  
 میز چون حق دهم و داد بود خلق را دل رعد شاد بود  
 و ز بود رای او سوی بیداد ملک خود داد سر بر بر باد  
 ۵ چون گرفتگی ز عدل توشه خویش مرکب تو بود دو مغرل پیش  
 بود آنکس که دید جوهر خود چه قبل و چه رد چه نیک و چه بد  
 نیک ناشی ز درد سر سستی وزندی حمله عهد شکستی  
 آنچنان شو رحیرت دادش که دگر یاد ناپد اریادش

### فی التبیح والتلیل

۱۰ دگر بردستان و کم سحان چه شماری بسا پیروان  
 حور با حکم او همه داد سب عمری یاد او همه ناد سب  
 آنکه گریان اوست حدان اوست دل که بی یاد او سب سندان اوست  
 شدی ایمن چون نام او بودی در طریق قدم بیعشردی  
 تو بیادش چو گل زبان کنی تر تا دهناب کند چو گل پرور  
 ۱۵ سیر حان کرد حان نعره را تشنه دل کرد عاشق خود را  
 یک رمل از درش مشو عائب تا بود غم و رای تو صائب  
 کار نادان کوتاه اندیش سب یاد کرد کسی که در پیش سب

### فی المرید الرشید و الشیخ العمید

۲۰ ثوری از نابرد بسطامی از پی طاعب و نکوبانی  
 کرد بیکو سوالی و نگر پست گفت پیرا نگو که ظالم کیست  
 پیروی مرور از حواب داد شرب وی هم از کباب داد  
 گفت ظالم کسی سب ند روزی که یکی لعطه در شاد روزی

لطف اورا چه مانعی و چه عون      تهر اورا چه موسی و فرعون  
 طاعت و معصیت ترا انعکس      ورنه زی او رنگ یک رنگست  
 چه عزیزی ر عقل و برخ اورا      چه بزرگی ر نفس و چرخ اورا  
 نفس و املاک آمریدند اوست      جنگ آنکس که برگزیدند اوست  
 چرخ و آنکس که چرخ گردان است      آسیاهست و آسیادان است ۵  
 حکم مرمال و عقل مرمال گیر      نفس نقاش و طبع نقش پذیر  
 حدش چرخ نی سکون و رمیست      هست چون مور در دم تدبیر  
 مور را ازدها فرو نبرد      گردش چرخ بیکسر گذرد  
 بیکسروار در مشیمه لا      کرده برکار آسیای لا  
 عمر تو داده دار در دم او      سوز او همدیشی ماتم او ۱۰  
 درد تسب آنکه از پی شو و آی      کاسه تو چهار دارد پای  
 حربهصلش ترا او برسی      ورچه در طاعتش موی نعسی  
 کی بعقل و ندست و پای رسد      نداده خواهد که در حدای رسد  
 آنکه در خود بدست و پای رسد      کی تواند که در حدای رسد

## فی التضرع والخشوع ۱۵

از توراری بکوسب روز ندست      مور رنمور حانه شور ندست  
 روز نگدار و گرد زاری گردد      تا ر مرق هوا برآری گردد  
 رانکه داند حدای کر سر حدق      از تو روز است روز و زاری صدق  
 چون تو دعوی روز و زاری      دیده را کوز و گوش کرداری  
 روی و ز سرخ و حانه رنگارنگ      نام تو رنگ حوی و صلح تو جنگ ۲۰  
 مرد در حق نکرد روز مگرد      که ترازی شوی در پی ره مگرد  
 ای نه از نام تو حدی باشد      که بهاری مروتی باشد

رانکه آنرا که آرزو طلب ست      پرده در روز و پرده دار شب ست  
 ریس هوسهای هرزه دست ندارد      آرزو زهر دهن و معدده چو مار  
 امعی آرزو گرت نگرد      تا تو این رنگها نمی پرد  
 که ندی راه در ندی بیکبست      آب حیوان درون تاریکبست  
 ۵ دل رنگ سیه چه عم دارد      رانکه شب روز در شکم دارد  
 رانکه مردلی درس کهن خانه      نو گرفتند بی دم و دانه  
 چون نه ناع حدای نگارند      هرچه تلقین بود بیدارند  
 هرچه حرق هر آنچه تا طین ست      هر طریق حقیق دیس ست  
 بیکدوی مدد های زار همه ست      مرجع روح پاک تا کلمه ست  
 ۱۰ ای که مرش رمال نوشدستی      وی که از چار و نه گذشتی  
 نکدر از حال و عقل یکداری      تا نعمان حق رسی ناری  
 می بینی از آنکه شکوری      روز چون عقل انبیا عوری  
 من گویم ترا سحر نه عمر      لیکس از راه حق نکرده و رمر  
 تا ر ناطل نه نکدری حق بیست      که ارس بیمه حق مطلق بیست  
 ۱۵ از پی زاد راه عالم حی      روز لا حیر دان و زر لاشی  
 هست لا حیر روز زرداران      همچو لاشی عقل میخواران

### فی الفقر الی الله و الاستغنا عن سواه

ارمی و از تو کار سازی را      بی ریاییست بی بیاری را  
 بی بیاریش را چه کفر و چه دس      بی ربایش را چه آن و چه این  
 ۲۰ بحقیقت بدان که هست حدای      از پی حکم و حکم سزای  
 بی بیاری بیار حوی از تو      پاسداری سپاس گوی از تو  
 گرگ و یوسف نه تست خرد و بزرگ      زنده ری او یکبست یوسف و گرگ

- مدمع هست و آنچه ناهست او صانع دسب و آنچه در دسب او  
 صاحب دولای از برحد ناب کوزه سیمیس بسب بر دولاب  
 کرد در راه ناهوامردان در هوا شمع و شمعدان گردان  
 منع او را مقدم است عدم ذات او را مسلم است قدم  
 عقل را کرده قائل صورت مانه را کرده قائل صورت ۵  
 عقل را داده راه بیداری توهمی عقل را چه بیداری  
 کی تواند نگاشت در آدم نقشند مسم نگار مدم  
 آتش و باد و آب و خاک و ملک برش عقل و حال میانه ملک  
 حرد و حال و صورت مطلق همه از امردان و امر از حق  
 اوس بزرگ و مایه پرکار نعم و شکر و شکر گوی نگار ۱۰  
 کرده در شه ره معاش و معاد فعل و قوت مری کون و مصاد  
 قدرتش کرده در جهان سخن مروتی را بفعلی آنسب  
 هرچه آید بفعل حانش را هرچه در موت سب زایس را

فی الامثال والمواعظ والفقر هواد الوجه

۱۵ ذکر الامثال خیر المقال والدنیا دار الزوال

### وتغیر الامور والانتقال

- نا سیه ناش چوب نگربرد که سیه هیچ رنگ پدیدبرد  
 با سیه روی خوشدلی بهم سب طرف انگیز سرح روی کم سب  
 پیش آن آتشی که دلجو بسب طالب سوحده سیه رونسب  
 رنگی رشب نا نلا حوی خوشدلی باب از سیه روی ۲۰  
 طرب او به از نگوئی اوست خوشدلی از از مسکوبی اوسب  
 هسب روشددر از فیای هلال کشف حال هلال کشف نلال  
 زار دل گرهمی دعوای ماش نا سیه روی در دو عالم ناش

گاه بدمد وزا به گهواره گاه بر سر بهدش همواره  
 که رند صعب و گاه نعوارد گاه دورش کند بیدارد  
 گاه بوسد مهر رحسارش گاه نعوارد و کشد نارش  
 مرد بیگانه چون نگاه کند حشم گیرد ردایه آه کند  
 ۵ گهدهش بیست مهربان دایه براو هست طعل کم مایه

توجه دانی که دایه نه داند شرط کار آنچنان همی مادم  
 بنده را بپر کردگار بشرط میگذارد بجمله کار بشرط  
 آنچه ناید همی دهد روزی گاه حرمان و گاه پیروزی  
 گاه بر سر بهد رگهر تاج که ندانی وزا کند محتاج  
 ۱۰ تو بحکم حدای راضی شو ورز بهروش و پیش قاضی شو

قاترا از قصاش برهاند انله آنکس که اینچنین داند  
 هرچه هست از بلا و عاقبتی خیر معصم است و شر عاربتی  
 آنکه آرد همان نکس میگویند چون کند بد بخلق عالم چون  
 خیر و شر بیست در جهان سعی لقب خیر و شر بدست و نمی  
 ۱۵ آمرمان کایرد آمرید آفاق هیچ بد نایرد بر اطلاق

مرگ ایبرا هلاک و آنرا برگ رها ایبرا عدا و آنرا مرگ  
 آینه همچو پشت روی سیاه گردنی کس نکرد ایچ نگاه  
 ر آینه روی را هدر نداشت گرچه پستش پر از گهر نداشت  
 آینه روی به نرد حورشید پشت حواهی سیاه و حواه سعید  
 ۲۰ پای طاوس اگر چو بر نودی شب و روز حلوه گر نودی

### فی صفة قدرته

نقشده نرون گلهها اوست نقش دان درون دلها اوست

- پیل را پشه گردزد بوسه گویان گوش پشه را نا اوست  
 سپش از هس ناحب هم هس یک را گوش مال چون برحست  
 کوه اگر بر ر مار شد مشکوه سنگ و تریاک هست هم در کوه  
 وز ر کزدم بدل گمان داری کفش و نعل از برای آن داری  
 درد در عالم از فراوان سب هریکی را هزار درماں سب ۵  
 درهم آویخت از پی تصویر کره زمهریر و گوی اثیر  
 معتدل گش حدش گل را سردی معر و گرمی دل را  
 حکم و دل رمعدده و شریان سوی تی آب و باد کرده روان  
 تا حسد را بواسطه دم و خون حان دهد این حدش آن سکون  
 ملکوتست و ملک در عالم بر تخت نور و تخت ظلم ۱۰  
 کرد بخش این دو مایه را در صبح چون نگسترد سایه را بر صبح  
 ملک از بهر لطف حاضر داد ملکوت از شرف روان را داد  
 تا درون و بیرون پدیدد موت تی ردمی الملک و حال ردمی الملکوت  
 هس حق را بر هر حال شریف اندر اثنای صبح لطف لطیف  
 داد آنکس که حورده دان باشد کانهجه او کرد حیرت آن باشد ۱۵  
 سوی تو نام رش و نام نکوس ورنه معض عطاس هرچه اوست  
 ند از در وجود خود ناید بعدائی ند از گها شاید  
 ند بحر حلف و بیحرف نکند خود نکوکار هیچ ند نکند  
 بوش دان هرچه زهر او باشد لطف دان هرچه قهر او باشد  
 باشد از مادران ما بر ما هم حکام نکو و هم حرما ۲۰

### ایضاً التمتیل فی اصحاب الغفلة

آن نه بیبی که طفل را دایه گاه حریدی باولیس پایه

هسب شایسته گرجب آید حشم طلاق ابرو برای چمغه چشم  
چشم هورشید بیس را برو شد چهره سار از بهار بیرو شد  
رشت و بیکو ببرد اهل حرد سحاب بیک سب ازو بیاید ند  
آن نکوتر که هرچه رو بینی گرجه رشت آن همه نکو بینی  
۵ حسم را قسم راحب آمد دریم روح را راحب ست همچو گنج  
لیک مار شکم بر سر اوسب دست و پای حرد برانر اوسب

### التمتیل بعین الاحول

بسر احول از پدر پرسید کای حدیث تو بسته را چو کلید  
گفتی احول یکی دو بید چون من نه بیدم از آنچه هسب مرون  
۱۰ احول از هیچ کز شمارستی بر ملک مه که دوسب چارستی  
پس خطا گفت آنکه این گفتسب کاحول از طاق ندکرد چمغسب  
ترسم اندر طریق شارع دین همچوایی که احول کز بیس  
یا چوانله که نا شتر بیکار کرد بیهوده از بی کردار  
قلعه عقل مع بی حلش کعغه شوق دات بی بدلش  
۱۵ روح را از حرد شرف او داد عمو را از گمه علف او داد  
بیک دادند حدای انان را حکمتش مانعست احاب را  
گرچه ناشد که سوال معیب ندهد گل بگل هورنده طیب  
گل عمر کسی که گل گاهد کی دهد گلش اگرچه دل حراهد  
کی شود بی سب نمود؟ او بود؟ حق چو عقل بود؟ تو  
۲۰ سعب سعار کس بود که خورد قدح زهر صرف و ران نمرد  
بلکه او را عدای حان ناشد که ربحوران چو حیرران ناشد  
همه را از طریق حکمت و داد آنچه نایسب پیش ازان همه داد



سیم بهر هریده دارد شاه لعل بهر هریده دارد شاه  
سیم ند از بهاد وارن ست لعل شاد از درون پر خون ست

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آل نرمک ر خود کس گشتند با سعادت چو همفلس گشتند  
نام ایشان چو روح باقی ماند ورچه گردن مای ایشان خواند  
موم این روزگار گرچه حوشد چون مگس شوح چشم و دنده کشد ۵  
سختی چون شکر همه نوشد سعاد دلزدند و جانکوشد

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چون ترا از درون دل نگاشت آینه نور پیش تو برداش  
تا ترا کمر قیر حشم نکرد تا ترا چشم تو بچشم نکرد

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رود شب را بمطر اصف تسویب داده نه بهرح و گراف

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تا کند عقل از پی رازی گرد میدان عشق برداری ۱۰

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دل و حاش بهینه شد حق حوی شد رانش بحق انا الحق گوی

### التمثيل في أصحاب الغفلة

اللهی دید اشتیری بچرا مغب نقش همه کز سب چرا  
مغب اشتیر که اندری بیکار عیب نقاش میکنی هوش دار  
در کوی ام مکن بعیب نگاه تو ز من راه راست رفتن حواء ۵  
نقش از مصلحت چهل آمد کر کزی راستی کمان آمد  
تو بصلول از میانه بهر رو بر گوش هر در حورست تا هر غر

اردرویش چو بوی جان یابند      بیربانان همه زبان یابند  
 در رهش خوانده عاشقان بر جان      آیه کُلُّ من علیها مان  
 پیش نمایمش بحسّ ربون      ملک و طمع و رنگ بوقلمون  
 هرکرا توبه زین شراب دهند      بوی و رنگش همه آب دهند  
 ۵ تا ازل نعره ها نگوشت بوی      وحده لا شریک له شوی  
 بیش سردای رنگها پیری      گر کند عیسی تو رنگری  
 هرچه خواهی رنگ برداری      در یکی هم زنی برون آری  
 تحقیقت شود نه از سر جهل      بیست این نکته ناست نا اهل  
 کین همه رنگهای پر بیرنگ      هم وحدت کند همه بیرنگ  
 ۱۰ پس چو بیرنگ شد همه او شد      رشته نارنگ شد چو یکتو شد

راه دین صنعت و عمارت بیست      خرخرایی درو عمارت بیست  
 هرکه گشت از برای راه خموش      سخن او حیات باشد و بوش  
 گر نگوید ر حاضری نبود      در نگوید ر کاهلی نبود  
 در خموشی نه بوده لهو اندیش      گاه گفتی نه بوده لغو پریش  
 ۱۵ آن سعهیان که درد و طرارند      عقل را بهر ره رسد دارند  
 دیدی ای حواحه سخن مرده      که ترا در دل از سخن مرده  
 چون تو گشتی خموش مطیعی      در بگوئی نسلان نظریقی  
 کی دو حرمست بی نوا هر دو      هر دو حرمست بی هوا هر دو  
 ۲۰ تو درین گفت من مدار شکی      نار کن دیده بر گمار یکی

سنگ و سنگست گلخنی ورهی      تو چو لعل از درون حقه بهی

دیدۀ عقل یکن گریسد حق دیدۀ رنگ یکن نیسد حق  
 باطلست آنچه دیده آراید حق در او هام آب و گل ناید  
 کفر و دی از دل دورنگی تسب راه دور از پی درنگی تست  
 زین یک خطوبست راه بدو ندۀ ناشی شوی تو شایۀ ندو  
 لقب رنگها محاری دان حور ر دریای بییاری دان  
 گفت نگدار و گرد گرد برای ندهای گران ر خود نکسای  
 دوق ایمان مگر چشیده نۀ روی تحقیق و صدق دیده نۀ  
 تا ترا رمز و اصحات آمد واصحات معیبات آمد  
 در تورشدی همی نمی بینم زین من صبح صادق دیدم  
 راه دینی بر تو کردمی پیدا گریسودی تو اهرج و شیدا

مرد ناید که چون حلیل بود قارحی ظل او طلیل بود  
 رهرة دارد زمانه کریمهی یک نفس نرزد نه تعلیمس  
 موسی را که حق ورا عوبست قرعوش هلاک فرعونست  
 خود ررحسار اوست صبح شعوی دررة عشق پیش رهرو حق  
 روز که بود که پرده در نداشت شب که نداشت که پرده گرنشد  
 دانش از بعد ملک برناید ملکوت جهانش نماید  
 عرش چون مرش زیر پای آرد چعد ناهد ولی همای آرد  
 حواحه این و آن سرای شود ندۀ محلمی حدای شود  
 مرد را عقل روی نماید نقش از نور خود بیاراید  
 لطف حق سایه اش انگند بر دل پس گوید که کیف مدّ الطل  
 چون ر حق حال او بیابد لمس روی نمایدش جعلها الشمس

گر نگویی بدو نگو بدو در نگویی تو ناشی او بدو  
گردانی ر دهن تهی ناشی در نگویی مشتبهی ناشی  
چون برون از کجا و کی بود او گوشه خاطر تو کی شود او  
راه حویان چو سوی او پریسد آنک آنک بهرزه میگوید  
۵ نار مردان چو فاحشه در کوی طوق در گردندد کو کو گوی

خواهی امید گمرو خواهی نیم هیچ برهزه دایرد حکیم  
عالمس او هرچه کرد و کند تو ندانی بداد بد کند  
نه ر تسلیم بیست در علمش تا ندانی حکیمی و حلمش  
حلق را داده از حکیمی خویش هرگزایش حاج آب بیش  
۱۰ همه را داده آلتی در حور از پی حرفع و دمع فرر  
در حال آنچه رم وانچ آید وانچه هس آنچهل همی ناید  
تو مگو در میانه هیچ فصل رانده او ندیده کسی تو معل

### فی المجاهدة

چون تو از بود خویش گشتی بیست کمر دل بند و در ره ایست  
۱۵ چون کمر بسته ایستادی تو تاج بر فرق دل بهادی تو  
تاج اقبال بر هر دل به پای ابدار بر حور گل به  
گرچه عامل برین عمل حدود لیگ عامل حرین نه بپسندد  
تو مر آنرا که رح بهق دارد ب شمر هرچه داند و دارد  
روی بر تانده ز حصرت حق من نگویم که مردم اسب الحق  
۲۰ سگ نه از ناکسی که روی نقاب رانکه ناحسته سگ شکار بیاب  
سگ که دانی از چه مرده شد نه رتاری ناکارها نه شد  
رزق و تلبیس و معرکه بخرد سوی توحید و صدق نگیرد

- دات او سوی عارف و عالم برتر از کیه و ما و از هل و لم  
 مدع او عدل حکم ست و حلی قهر او مکر عورت ست و حقی  
 پیکر آب و گل رشوقش عور لعن چشم و دل رکبش کور  
 عقل آلوده از پی دیدار آری گوی گشته موسی وار  
 چون درون آمد از تجلی پیک گمت در گوش او که تَبُ الیک ۵
- معبدات او تعلم ندان نام پاکش هزار و یک برحوا  
 وصف او زیر علم بیکو نیست هرچه در گوش آمد آن او نیست  
 نقطه و خط و سطح بر معنیش هست چون جسم و عدد و شش هفتش  
 مدد آن سه از وزای مکان حلق این سه از درون رمل  
 هیچ عاقل درو نداند عیب او نداند درون عالم عیب ۱۰
- مطلع بر فمائر و اسرار نور ما کرده بردل تو گدار  
 کاف و بون نیست هر دستند ما چیست کی سرعت بقدر قصا  
 نه ر عکس دیری و رودیش نه ر نص ست جسم و حسودیش  
 علنش را نه کفر دادند و دین معنش را نه آن شماسد و این  
 پاک اراها که عاملان گفتند پاکتر از آنکه عاملان گفتند ۱۵
- عقل ناسد محلط و وهم محیط هر دو آن لنگ بر ساط بسیط  
 وهم و خاطر دلیل بیکو نیست هر کجا وهم و خاطر ست او نیست  
 وهم و خاطر ر آورده اوست آدم و عقل نو رسیده اوست  
 رانکه اثبات رنگ او بر نیست همچو اثبات مادر اعمیت  
 داند اعمی که مادری دارد لیک چو بی توهم در نارد ۲۰
- وهم او خارج ست از چوئی رش و بیکو درون و بیرونی  
 در چینی عالمی که رویش در رش باشد تو او نوی او تو

دل او را مر الهی داد هم بصردیش پادشاهی داد  
 گشای بی او بقدرت ازلی ارثای حمی و لطف حلی  
 تن ابرص او چوسایه مرش چشم اکمه او چوپایه عرش  
 هرکه چون او نه نام حوید و نگ از یکی حم بر آورد ده رنگ  
 ۵ سنگ نا او چومشک شد دنیا رده کردار مردگل گویا  
 گل دل را ز لطف حاس سرکرد دل گل را ر دسب حانور کرد  
 چون دکانها بمهر کرد قصا دسب تقدیر در شیب مسا  
 ماند عالم پر از هوا و هوس گشته نازار پر عوان و عسس  
 شخصه را ز بهر دمع ستم نعرستاد اندر این عالم  
 ۱۰ چون شد از آسمان دل ظاهر هم بحال مست و هم تنی ظاهر  
 پوستین خود نداشت در ره دینی پس چه دادی نگار از رمی  
 از ما چون سوی نقا آمد ریت و ریب این ما آمد

### فی التقدیس

حلق را ذات چون نماید او کدام آینه در آید او  
 ۱۵ باز تو حید هر کمی نکشد طعم تو حید هر کسی بچشد  
 هست در هر مکان خدا معدود بیس معدود در مکان معدود  
 مرد جسمی را راه گمراه سب کفر و تشویه هر دو همراه سب  
 در ره صدق نفس را بگدار حیروزی نفس شوم نسب ندار  
 چون برون آمدی ز جان و رهای پس نه بینی خدا را بصدای  
 ۲۰ چون پرستند تن گران او را کی شناسد روان و جان او را  
 سنگ پاره ست لعل کان آنکا بوالعقولست فصل حال آنکا  
 بی ربانی ثنا روان تو بس هرزه گوئی عم و ربان تو بس

کرده از بهر رهنموی شش میسر گشته را بی سگی را پیر  
هرکه آمد بدو و گوش آورد خود بیامد که لطف اوش آورد  
رهبرت لطف او تمام بود چرخ ازان پس ترا علم بود  
هم ازودان که حال سجود کند کار هم را آفتاب خود کند

- گرت ناید که شسته گردیده اول پوستینی نگار ده ۵  
پوستینی نار کن که تا در شاه پوستینی در بیست اندر راه  
ندوستینی قدم که رد آهم پوستینش درید گرگ ستم  
نه چو قاتل تشنه شد بجعا داد هابیل پوستینی بعدا  
نه چو ادريس پوستینی بعکد در مردوس را ندید نه بد  
چون حلیل از ستاره و مه و حور پوستینها درید بی عم حور ۱۰  
شب او همچو روز روشن شد نار مرود ناع و گلشنی شد  
سلیمان نگر که از سر داد پوستینی امل نگار داد  
حسن و انس و طیور و موز و ملج درسی آب قلم و سر شمع  
روی او را همه ربیع شدند امر او را همه مطیع شدند  
ر آتش دل چو سحر آب بهاد خاک بر دوش داد چرخ بهاد ۱۵  
چون کلیم گویم عم پرورد رخ بمدی بهاد ناع و درد  
پوستینی را ر روی مردوری ترکشید از بهاد رجوری  
کرد ده سال چاکری شعیب قاکشادند بر دلش درعیب  
دست او همچو چشم پیدا شد تاج بر مرق آل سید شد  
روح چون دم رنجر روحایی رد و بدرمت لطف ربانی ۲۰  
پوستینی را باولین منزل بعمرستاد سوی کار دل

- آنچه داری تودل بدو مسهار آنچه او داد استوار آن در  
تو حرفه نهی نه بیعی نار چون بدو دادی او دهد نوباز  
ز نانش دهی حش مورد در مای ترا بیروزه  
بد که او سوخت بیک داد بنو دولت از چرخ سرنهاله نو  
• نفع آتش اگر مقیم ترست آتش آرا ازو کریم ترست  
تو بدایی نه نیک و نه بد را حارن او نه ترا که تو خود را  
یار مارست چون روی به درش مار یارست چون رمی ز بهش  
ای مدد حوی جوهر آو جامه و جان بنه ساحل و  
هست حق حر نه بیس نگراید راه این راه بیعتی باید  
۱۰ تا تو در نیستی کله نهی روی را درقا نره نهی  
چون شوی نیست سوی حق پویی تا بوی هست راه دق جویی  
گرت هست زمانه پست کد احسن العاقبت هست کد  
حیر و نگدار قصه های محال از سر بعس شوم دع و تعال

### فی الهدایة

- ۱۵ هر هدایب که داری ای درویش هدیه حق شمر نه کرده خویش  
سب هدیه ایادی او بعس را مهتدی و هادی او  
در ره مرض و شرع و سنت خویش منت حق شمر نه منت خویش  
نور بعش یقین و تلقین اوست هم جهانیان و هم جهانین اوست  
مهربانتر مادر و پدرست مر ترا او بخلد راهبرست  
۲۰ از پس کفر اهل دین مان کرد بسیاهی سپید پس مان کرد  
منت کردگار هادی پس کلامی را ز حمله کرد گزین  
حسرتش را برای ماده و سر به نیازی ر پیر و پیغمبر



هر یکی را عوض دهد هفتاد گردی بست بر تو ده نکشاد

## فی سبب الوزق

- آن نه بیی که پیشتر روجود چون ترا کرد در رحم موحود  
 روزی داد نه مه ارحونی کردگار حکیم بیچونی  
 دز شکم مادت همی پرورد بعد نه ماء در وجود آورد ۵  
 آن در رزق چسب بر تو دسب دو در بهترب داد دسب  
 بعد ازان الف داد ناپستال روز و شب پیش تو دو چشمه روان  
 گفت کیس هر دو ان همی آشام کل هدیا که بیسب بر تو حرام  
 چون نمودت عظام بعد دو سال شد دگرگون ترا همه احوال  
 داد رزق تو از دو دسب و دو پای زین نگیرد ازان برو هر حای ۱۰  
 گردو در بر تو بسته کرد بواسط عوض دو چهار در بر حاسب  
 زین صان زان برو نه پیروزی گرد عالم همی طلب روزی  
 چون احل ناگهان مرار آید کار دنیا همه معار آید  
 باز ماند دو دسب و پای از کار بدل چار مدهدت ناچار  
 در بعد هر چهار بسته شود هشت حد ترا حصنه شود ۱۵  
 هسب در بر تو بار نکشاید حور و علمل ترا به پیش آید  
 تانه هر در چنانکه خواهی شاد میروزی نازی ر دنیا یاد  
 ای جوانمرد نکتۀ بشو وز عطای خدا دید مشو  
 چون ترا داد معرفت یردان در درون دل بهاد ایمان  
 خلعتی کان تراست همچو حیر نستاند برور رستخیز ۲۰  
 گر ترا دانش و درم نبود کو ترا بود هیچ کم نبود

- عمل او فرق عرش را سایه      لعل او ریب 'فرش راا شاید  
 رهر در کام او شکر گردد      سنگ در دسب او گهر گردد  
 هرکه او سر بریں ستانه دهد      پای بر قازک 'زمانه دهد  
 عقل داننده اندرس درماید      زانکه درماید هرکه ریں درماید  
 ترسم از جاهلی و نادانی      ناگهان بر صراط درمائی  
 جاهلی مر ترا نمار دهد      تا ترا کوک و کوکمار دهد  
 لقمه دیدی که مرد میخاید      زان میان گدیمی برون آید  
 بوده پیش حراد و مرع و سنور      دیده تاب حراس و تف تدور  
 داشته ریز آسیای تو پای      که نگهداشتش احدای حدای  
 ۱۰ اربی حفظ مال و نفس و نفس      او تراس تو کرده رو بس  
 سگ و رنجیر چون بدسب آری      آهوی دشب را شکسب آری  
 پس بریں اعتقاد و این احلاص      از برای معاش و کسب حلاص  
 من نگویم ترا بعقل و بهوش      که نه ندی رپند می در گوش  
 اعتماد تو بر سگ و رنجیر      بیش بینم که بر سمیع و نصیر  
 ۱۵ نور ایمان را در پس نیاد      آهوی و سگی نمارت داد

### التمثيل في قوم يوتون الزكوة

- زاد مردی حکیم پیش پسر      داد چندی هزار بدره زر  
 پسرش چون ندید بدل پدر      تر ربال شد معیب و عدل پدر  
 گفت بانا نصیب می ریں کو      گفت ای پور در حرانگه هو  
 ۲۰ قسم تو بی و می و بی انداز      می بحق دادم او دهد نفونار  
 اوس خود کارسار و مولی ما      او نه بس دین ما و دیبی ما  
 ۱ بعه کارسار حاسا بدست      نکند نه تظلم از آنها بیست

- تو حقیقت ندان که در عالم از برای نفعی آدم  
 بیست از بهر آسمان ازل نودان پایه به ر علم و عمل  
 بهر بالا و شیب منزل را حکمت حق قوی کند دل را  
 اندرین راه اگر چه آن نکلی دهم و پائی بزن زبان نکلی  
 هر که او تخم کاهلی دارد کاهلی گارش بار آرد ۵
- هر که با حیل و کاهلی پیوست پایش از کار رمت و کار از دست  
 نتر از کاهلی ندانم چیر کاهلی کرد رستمانرا حیر  
 از بی کارت آفریدند حامی خلعت بریدند  
 تو بعلقان چرا شوی قانع چون نگردي ندان حل طامع  
 ملک و ملک از کجا دست آری چون مہی شست روز بیکاری ۱۰
- روز بیکاری و شب آسای بد رسی بر سر بر ساسانی  
 تاج و تخت ملوک بی دم میخ دست گردان و قصه تیغ  
 اری سیم و طعمه گردون پیش مشتی حسیس ناکس دن  
 علم داری بکلم ناش چو کوه مشوار نایبات چرخ سنو  
 علم بی حلم شمع بی نور ست هر دو ناهم چو شہد رندور ست ۱۵
- شہد بی موم زمر احرار ست موم بی شہد ناب نارس  
 برگذر زین سرای کون و نساد نمر از معدن و برو معاد  
 کاندزین خاک توده بی آب آتش آب بیکرست سراب  
 در دو عالم یکی کند صادق سه سه منزل یکی کند عاشق

## ۲۰ فی الحفظ و المراقبة

هر کرا عین حق حصار شود عینکوتیش پرده دار شود

## فی اصحاب الغفلة

راد مردی ز عاملی پرسید چون روا سخت حلف و عامل دید  
گفت هرگز تو زعفران دیدی یا حر از نام ایچ نشیددی  
گفت ناماست حورده ام بسیار صدرة و بیشتر نه خود یکبار  
تا روا گفت راد مرد حکیم اید بیچاره ایفت قلب سلیم

تو وصل بیر هم نمیدانی بیهده ریش حقد حبانی  
آنکه او نفس خویش نشناسد نفس دیگر کسی چه پرماسد  
وانکه او دست و پای را داند او چگونه حدای را داند  
اندیا عاورد اری معلی تو چرا هرزه میکسی دعوی  
چون نمودی ندی سحر برهان پس ندانی معبود ایمل

ورنه او ارکجا و تو ز کجا حامشی به ترا تو ژاژ معا  
علما حمله هرزه میلند دین نه بر پای هر کسی نامند

## فی الدرجات

حالب را دوزخ آشیانه می خاطرت را معال خانه می  
گرد بیهوده و معال مگرد بر در خانه خیال مگرد

ار خیال معال دست بدار تا بدان بازگه بهایی نار  
کان سرای بقا برای تو است وی سرای اعدا نه های تو است  
آن سرای بقا تراست معد بوم نگدار و خان کی از پی عد  
در جهان رشت و نیکو و چپ و راست باحلف رادگان آدم راست

پایه سیار سوی نام بلند تو نیک پایه چون شوی خرسند  
پایه اول اندرو حلسب کو بتحقق حواحه علمسب

- آنکه دستش بسوی گوش رسید      دیگری حال پیل از پرسید  
گفت شکلیست سهمناک عظیم      پس وضع و مزاج همچو گلیم  
و آنکه دستش رسید ری حرطوم      گفت گشت ست مر مرا معلوم  
راس چون ناردان میانه تهیست      سهمناکست و مایه تهیست  
و آنکه را ند ریپل ملموسش      دست و پای سطر پرنوش ۵  
گفت شکلش چنانکه مصوطست      راس همچون عمود مخروطست  
هر یکی دیده حروی از احرا      همگان را نظر فتاده خطا  
هیچ را دل رکلی آگه بی      علم ناهیچ کور همرة بی  
حملگی را حیالهای محال      کرده مانند عنفرة بحوال  
از حدائی حلائق آگه بیست      عقلا را درین سخن ره بیست ۱۰

### فی التمثیل

- آن یکی رحل گعنه دگرید      بیهده گفتهها ندیده رحل  
و آن دگر اصعیس و نقل و نزل      گعنه و آمده نراه حلول  
و آن یکی اسدوا و عرش و سریر      کرده در علم خویشنی تقدیر  
و آن نگف از حوی معد و حلل      بسته برگردن از حیال حرس ۱۵  
رحه گعنه یکی دگر قدمین      کس نگعنه رزا که مظنک آن  
رس همه گفت قل و قیل آمد      حال کوران و حال پیل آمد  
حل دکره مدرة ارچه و چون      انبیا را شده حکرها حون  
عقل را رس حدیث پی کردند      علما را علوم طی کردند  
همه برعجز خود شدند مقرر      وای آنکو بحیل گش مصر ۲۰  
میشانه بحوان درو مأویر      در حیالات بیهده نگریر

گرت باید که بردهد دیدار آینه کز مدار و روشن دار  
 کافانی که بیس نوردریغ آنکس نماید اندر میع  
 یوسعی از مرثیه بیکو تر دیورونی نماید از حدعر  
 حق رناتیل معاينه نکند حدعرت کار آینه نکند  
 ۵ صورت خود در آینه دل خویش نه توان دید ازان که در گل خویش  
 نگسل از سلسله که پیوستی که رگل دور چون شدی رستی  
 رانکه گل مظلسم و دل روش گل تو گلخن اس و دل گلشی  
 هرچه از وی لب مصفا تر رونعلی ترا مهیا تر  
 چون رامت مرونش بود احلاص گش بونکر در تجلی حاص

## ۱۰ فی جماعة العميان واحوال الفیل

بود شهری برگ در حد عور واندزان شهر مردمان همه کور  
 نادشاهی بران مکل نگدش لشکر آورد و حیمه رد بردش  
 داش پیل برگ ناهیت از پی حال و حشم و مول  
 مردمان را رهبر دیدن پیل آرزو حاسب رانچیان تهویل  
 ۱۵ چند کور از میان آن کوزان بر پیل آمدند چون عوزان  
 تاندانند شکل و صورت پیل هر یکی قاریان دران تعمیل  
 آمدند و ندست پیسودند رانکه از چشم بی نصر بودند  
 هر یکی را بلمس بر عصوی اطلاع اوفتاد بر حروری  
 هر یکی صورت معالی بست دل و حان در پی حیالی بست  
 ۲۰ چون بر اهل شهر بار شدند بر شل دیگران فرار شدند  
 آرزو کرد هر یکی را ایشان آنچنان گمراهان و ندکیشل

همه را تا ابد بامر قدم رده بزرگ در سرای عدم  
 چار گوهر سعی هفت اختر شده بزرگ را گزار شکر  
 بیست گوی جهان زشت و نیکو هزار و بند و بلکه خود لو  
 همه رو یافته نگار و صورت هم هیولایی اصل و هم بیکر  
 عنصر و ماده هیولایی طمع و الوان چار از کالی •  
 همه را غایب و تهاهی دان بردن پایت الهی دان

### فی الصفا و الاخلاص

پس چو مطلوب نبود اندر حای سوی او کی بود سرت از پای  
 سوی حق شاهراه نفس و نفس آینه دل زدودن آمد و رس  
 آینه دل رنگ کفر و عناق بشود روش از حلاف و شقاق ۱۰  
 میقل آینه یقی شماست چیست محض معنی دین شماست  
 پیش آن کش بدل شکی نبود صورت و آینه یکی نبود  
 گرچه در آینه سکل نوی آنکه در آینه بود نه نوی  
 دنگری تو چو آینه دگر س آینه از صورت تو بیخبر ست  
 آینه از صورتت شعر دور س کان پدیرای صورت از نور ست ۱۵  
 نور خود را آفتاب ندید س عیب در آینه س و در دید ست  
 هر که اندر حساب حارید ست مثل او چو بوم و حورشید ست  
 گر حورشید بوم می بیرو س از پی ضعف خود نه از پی لوس  
 نور حورشید در جهان فاش ست آمت از ضعف چشم حفاش ست  
 توده بینی جر از خیال و حواس چون نه خط و سطح و نقطه شمس ۲۰  
 تو درین راه معرفت غلطی سال و مه ماده در حدیف نطی  
 گوید آنکس درین مقام فصول که تعلی بداند او رحل

عالمان چون دم از قدیم رنند ها و هورا میان دو نیم زنند

## فی القدم

- دهری قالب قدیمی او طمع بی ناعث کریمی او  
 بشود دهر و طمع بی قولش همچو حال در بهاد بی طولش  
 ۵ این و آن هر دو ناقص و انتز آن و اس هر دو ابله و بی پر  
 ماده او رکبه و نویسی اوس کره تنها حر او اویسی  
 بهایب نه ملک او معروف بدایب نه ذات او موصوف  
 معل و دانش برون ر آب و سوست نس که هوشش تراز کی و هوس  
 جمع کرد از پی تویش از تو آنچه اسباب تس پیش از تو  
 ۱۰ رهبر گردون را امر و صنع حدای ساخته چار طبع تربیهای  
 جمع ایسان دلیل عدوت اوس قدرتش نغشند حکمت اوست  
 آنکه بی حاشه رد ترا بیرنگ هم تواند گزاردن بی رنگ  
 از دروب نگاشب صنع اله نه رزد و سپید و صرح و سیاه  
 در بر دست نگاشته اولک از چه از باد و آب و آتش و خاک  
 ۱۵ نگدارد ملک نذر حایب رنگ رزد و سیاه و سرخ و سپید  
 داد و خود سپهر نماند نقش الله حاودان ماند  
 آنکه بی رنگ رد ترا بیرنگ بارساند از تو هرگز رنگ  
 آریبست زمیع در تکلیف کرد فصلش ترا بعد تعریف  
 گفت گدعی ندم بهایی من حُلِقُ الْخَلْقُ تا بدایی من  
 ۲۰ کرده از کعب و بون چو در رئیس دیده را یک دهان پر از یاسیر  
 کیسه را مدوز و بده مدر کاسه را ملیس و عشوه مح



- هفتش نور سوی نور بود نور کی را آفتاب دور بود  
 تا وحودش ازل پرپر آمد بکه آمد و لیگ دهر آمد  
 در ازل بسته کی بود عملش یک علامست خانه راه ارلش  
 از اند دور دار وهم و گمان که اند از ازل گرفت نشل  
 کی مکان ناشدش ربیش و ر کم که مکان خود مکان ندارد هم ۵  
 تا مکان آمیزش مکان چه کند آسمان گر خود آسمان چه کند  
 نه مکان پی برد ندو به زمان نه بیان رو خبر دهد نه عیان  
 نه بازاران ثبات اوقاتش نه مکان های هستی داتش  
 ای که در بند صورت و نقشی سته استوی علی العرشی  
 صورت از معدنات حالی بیست در حور عر لایالی بیست ۱۰  
 رانکه نقاش بود نقش نبود استوی بود و عرش و فرش نبود  
 استوی از میان حان میخوان دات او سته حیات مدام  
 کاستوی آینی ر فرانسب گفلی لا مکان را ایمانست  
 عرش چون حلقه از برون درسب از معات حدای بیعبرست  
 در صحیفه کلام مسطورست نقش و آوار و شکل ارو دورست ۱۵  
 پدرل الله هست در احضار آمد و شد تو اعتقاد مدار  
 رقم عرش بهر تشریف اسب سبت کعبه بهر تعریف اسب  
 لا مکان گوی حاصل دس است سر بندگان که حای تعمین اسب  
 دشمنی حسین ازان جست سب که علی لعط لا مکان گفست  
 خلق را ریس معات جهانی ساحت تا بهر تو آشیانی ساحت ۲۰  
 آسمان دی نبود امروزست بار فردا نباشد او دورست  
 در نوردد ربیش هنرد حان یوم نظوی السماء رو بر حوال

عقل بی کسل آشنائی او بیکسر بوده از حدائی او  
 چه کی و هم را بکشتش حرف کی بود تا قدم حدیث حدث  
 بیست از راه عقل و وهم و حواس هیچ حدیث حدای شداس  
 عرصعش که روی نماید عقل را حال و عقل نباید  
 ۵ عقل را خود کسی بهد تمکیسی در مقامی که جنسریل امیری  
 کم رکنهکی آید از هیدب حدریلی ندان همه صواب  
 عقل کادها رسید سربند مرع کادها پرید پرند  
 هر نفس ریگ و نفس حدیث نکند در قدم حدیث حدیث  
 در راه قهر و عرت معش کله تو س بود معرفتش

### فی التوحید

۱۰

احدس و شمار از معرول صمدست و بیار از معرول  
 آن احد بی که عقل داند و هم وان صمد بی که حس شداس و هم  
 نه مران نه اندکی ناشد یکی اندر یکی یکی ناشد  
 در دوتی هر بد و سقط نمود هرگز اندر یکی غلط نمود  
 ۱۵ تا ترا در درون شمار و شکیس چه یکی حوا چه نو که هر دو یکیست

تو چراگاه دیودان بیقیس چه و چند و چرا و چون را هین  
 نه برگیش هس از امری دات او بر چندی و چونی  
 بیس از بهر طالب عاخر هل و من گفتی اندرو حائر  
 کس نگفته صعات مدع هو چند و چون و چرا چه و که و کو  
 ۲۰ پد او قدرست و روح نقاش آمدن حکمت و برول عطاش  
 مد میش حلال قهر و حطر اصعبش بعد حکم و قدر  
 هسها تحت قدرت اویند همه نا او و او همی حویند

عقل عقلست و جان حانست او باقیه ران برترست آنسب او  
 بتقاضای عقل و نفس و حواس کی توان بود کردگار شناس  
 گزیده ایبرد روا نموده راه از جدائی کجا بشدی آگاه

## فی المعرفة

- بحودش کس شفاعت ندوانسب ذات او هم سدو توان دانست ۵  
 عقل حقش بنوح بیک نواح مقرر در راه او شذانت شذاحت  
 کرمش گفب مر مرا بشناس ورده که شناسدی بعقل و حواس  
 ندلیلی حواس کی شاید کور برپس قفسه کی پاید  
 عقل رهبر ولیک قادراو فصل او مرترا سرد تراو  
 ندلیلی عقل ره نصیری حیوة چون دنگران مکی تو حری ۱۰  
 فصل او در طریق رهبر ماسب صنع او صوی او دلیل و گواهب  
 ای شده از نهاد خود عاجز کی شناسی حدای را هرگز  
 چون تو در علم خود زبون ناشی عارف کردگار چون ناشی  
 چون ندایی سر شناختش چون دوشم ککی ساحتش ۱۵  
 هسب در وصف او بوقت دلیل نطق تشبیه و حامشی تعطیل  
 عایب عقل در رهش حیرت مایع خلق سوی او عبرت  
 و همها قاصرست از اوصافش مهمها هرزه میبرد لامش  
 ابیبا رس هدیهها حیران اولیا زهی صفات سرگردان  
 عقل و جانرا مراد و مالک لوسب منتهمی میرد و سالک اوسب  
 عقل تا رهیمی هستی اوسب هستها زهر پای هستی اوست ۲۰  
 عقل او خارج از درون و بیرون ذات او برتر از چگونگی و چوین  
 ذات او را نگروده راه ادراک عقل را جان و دل در پس ره خاک

برتر از وهم و عقل و حس و قیاس      چیست حر خاطر حدای شناس  
 هر کجا عاریست در همه فرش      هست چون فرش زیر نعلش اعرش  
 هرزه بید روان بینده      آفرین حر بر آفرینده  
 آنکه دادد رهاک تن کردن      ناد را دمنر سخن کردن  
 ۵ راهب عقل و ملهم الدناب      مدشی نفس و مددع اسباب  
 همه از صغ اوست کون و فساد      خلق را حمله مددا است و معاد  
 همه از و تار گشت بدو      حیر و شر حمله هرگذاشت بدو  
 احیای آفرین بیک و ند اوست      ناعف نفس و مددع حرد اوست  
 او ز ناچیر چیر کرد ترا      حوار بودی عزیز کرد ترا  
 ۱۰ هیبت را بکند او را بیست      عقل و حال از کمالش آگه بیست  
 دل عقل از حال او حیره      چشم حال تا کمال او تیره  
 عقل اول نتیجه از معدش      راه داده و را بمعرفش  
 سست حوالان ر عر داتش وهم      تنگ میدان ر کند و معش مهم  
 عقل را پر ~~مهر~~ آتش او      از پی رشک کرد معش او  
 ۱۵ نفس در موکش کمر در ریست      عقل در مکشش نو آفریست  
 چیست عقل اندر این سپنج سرای      حر مرور نویس خط حدای  
 چند ازین عقل ترهات انگیز      چند ازین چرخ و طبع رنگ آمیز  
 عقل را حرد بعرد چو راه نمود      پس شبایسگی و را بستود  
 کابل آمویدهها عقل اسب      برتر از برگزیدهها عقل است  
 ۲۰ عقل کل یک سخن ردنتر او      نفس کل یک پیاده بر در او  
 عشق را داده هم عشق کمال      عقل را کرده هم بعقل عقل  
 عقل مانع ماس سرگردان      در راه کند او چو ما حیران

## بسم الله الرحمن الرحيم

- ای درون پرور برون آرای      وی درد بخش بیحد بحسای  
حالی و رازق رمیسی و زمان      حافظ و ناصر مکیسی و مکان  
همه از صف تو مکان و مکیسی      همه در امر تو زمان و زمینی  
آتش و باد و آب و خاک مکی      همه در امر قدرتت بیچونی
- عرش تا فرش حرو مددع تم      عقل تا روح پیک و سرع تست  
در دهان هر زبان که کرد انص      از ثنای تو اندر حانست  
نامهای بزرگ معترم      رهبر خود و نعم و کسرت  
هر یک ازون عرش و فرش و ملک      زان هزار و یکسب و صد کم یک  
هر یکی زان بحاحسی منسوب      لیک نامحرمان ازو معصوب
- یارب از وصل و رحمت این دل و جان      معصوم دند نام خود گردان  
کسر و دس هر دو در رهت پریان      وحده لا شریک له کوکبان  
صانع و مکرر و توانا اوست      واحد و کامران ده چون ما اوست  
حي و قیوم و عالم و قادر      رازق خلق و ماهر و عافر  
فاعل و جانش اسب و تسکین است      وحده لا شریک له ایدست
- هر چه را هست گفنی از بن و بار      گفنی او را شریک هس مهذار  
عجز ما حجت تمامی اوست      قدرتش نائب تمامی اوست  
و و هو هر دو زان سرای بهی      باز گشتند چوب و کجبه تهی

